Bombay. B. Review


# The Bombay Guardian.

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## WEEKLY REVIEW.

—Father Ignatius went down to Norwich breathing out threatenings against Miss Robinson, the Baptist preacher. But the spirit from the Lord seems to have fallen upon him as upon Saul the son of Kish. Miss Robinson preached and was followed by Father Ignatius. He said :

"I feel quite powerless to add a single word to what she has said, and for every word I have heard her speak I can only say, 'Blessed be thou.' I feel what has occurred in the last two days will work more for the glory of our precious Jesus than anything that has been done for many a long day. The devils had been astonished thereby, while the angels have rejoiced; and the fact of Miss Robinson, the lady preacher, and Father Ignatius, the despised monk, standing side by side as Christian children—brother and sister in Jesus—will go out to the world. The Pope of Rome will hear of it; the Patriarch at Constantinople will hear of it; and every crowned head in Europe will hear of it."

We shall be interested to hear what the Emperor of Austria and the Sultan of Turkey think of it.

—On Thursday, the 4th inst. Mr. Johnson's term as President of the United States came to a close, and he was succeeded by General Grant.

—A very brilliant meteor was seen on Monday evening about 8 o'clock. A gentleman who saw it informs us that it appeared to the eye about as large as the moon, in the south, moving horizontally in a south-westerly direction.

—Intelligence has been received this week of the death of the Nizam. The heir to the throne is but three years of age. A question that now agitates Hyderabad much, is, who shall be the guardian of this infant? The real ruler of the country will continue to be Sir Salar Jung, the Prime Minister. There is a strong party, headed by relatives of the Nizam, opposed to him; but the Supreme Government are well aware of the importance of upholding him.

—The die is cast. Mr. Gladstone has crossed the Rubicon. Last Monday he introduced his bill for the Disestablishment of the Irish Church and the withdrawal of patronage from the Presbyterian and Romish churches, into the House of Commons. The bill is to take complete effect on the 1st of January 1871. Private endowments are not to be interfered with. A part of the money accruing to the State is to be devoted to the relief of Irish distress.

—We have been talking about a new Post Office for Bombay, some four years. On Monday last, the Post Office was burned down. Is it necessary that the European General Hospital be burned down before we can get the necessary sanction for a new one!

—A contemporary says :

"His Highness the Maharajah Holkar gave a grand *fete champetre* to Colonel Meade, C.S.I., and the Residents of Indore and Mhow on the night of the 1st instant, the concluding day of the Holee festival. The Lall Bagh gardens were illuminated, and there was a display of fireworks, and nautches; a *recherche* supper was laid out in the garden house."

At a time when all enlightened Hindoos begin to see the necessity of doing their utmost to render the observance of that abominable and most demoralizing festival, the Holi, a thing of the past, H. H. the Maharajah Holkar is pleased to celebrate it with great eclat. We may mourn it and protest against it, but we cannot help it. But is there any necessity for the presence and participation of the Governor-General's Agent? Is it at all becoming that he should accept an invitation to such an entertainment. We were very much surprised to learn from a missionary who lately passed through Holkar's territory, that the preaching of the Gospel was strictly forbidden, a thing unknown in the other Native States protected by the British Government. Something must be defective (we should think) in the representation of Her Majesty's wishes at the Court where such a prohibition is proclaimed.

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We publish with this number a supplement and shall aim to continue this once a month.

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Many of our readers remember Mr. Tinling, the evangelist, who paid us a visit two years ago, and will be pleased to read an excellent article by him on that most important of all subjects (for Christians), Sanctification, which we have placed among our extracts.

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Spain is now opened to the exiled Jews. General Serrano has declared that the decree of banishment pronounced in 1492 (the year when Columbus discovered America) against the Jews, is at length (after 376 years) abrogated in fact.—The Israelite Universal Alliance formed in Paris in 1860 with 150 adherents, his now 9,158 members.

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Dr. Stanley, dean of Westminster, has been lecturing on the "Three Churches of Ireland," *i. e.* the English, the Romish and the Presbyterian : he proposes, as the most satisfactory settlement of the Irish Church question, the endowment of the said three churches. This is an extraordinary proposition, and we hope it may not be entertained. The last error would be worse than the first, if this policy should be adopted.—P. S. A telegram informs us that this Counsel has *not* prevailed, so far as Mr. Gladstone's bill is concerned.

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We regret that Mr. Bickers, of the City Mission, is obliged by failure of his health, to leave for England with his family. He has been nearly four years a missionary to the English-speaking population of this island, and has been the instrument of much good. A few friends, appreciating his work, and sympathizing with him in the loss of his health, have sent us something to aid him in getting home, and we shall be happy to add to it anything that may be sent us before the 10th inst.

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The Papal system not only invests him who is at the head of it with infallibility, but invests the superior of every convent with infallibility in this sense that those who enter it engage in the most solemn manner to recognize the will of the superior as absolutely binding. All duties, divine and human, are merged in this that you must be governed absolutely by the will of the superior. Whatever that will may be, if you even think it wrong, your thought is sin, to be absolved only after a severe penance. There is not in heathenism any profounder soul-servitude than this. Attention is just now drawn to this feature of the Roman-Catholic system by a trial in which Miss Saurin (Sister Scholastica) who has been connected with a religious house since 1850 is plaintiff, and the Superior of the house is defendant. Abundant evidence of outrageous cruelty and tyranny has been adduced on the trial, and we are not surprised to learn by telegram that damages have been awarded to the amount of £500. The plaintiff is not a convert, but is still, so far as we know, a Roman Catholic. The revelations made on this trial of the sort of life that goes on in these religious houses, are most important.

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The *Saturday Review* notices a work by the Rev. E. S. Ffoulkes, formerly of the church of England but now a Romanist. We fear that he does not fully understand the temper of the Church of Rome, for he writes of her in a tone of condemnation that she has never tolerated. The *Review* says :

"On historical grounds alone the writer considers that 'if ever there was a justifiable revolt from authority, it was the revolt we call the Reformation,' and that the union of Christendom, which has been the dream and prayer and study of his life, and which he appears to think is approaching, can neither be expected nor desired 'till material' guarantees have been secured that Rome shall never again be what she has been, and to some extent still is.' Strong language this from a Roman Catholic convert, but Mr. Ffoulkes is one of those comparatively few theologians who form a deliberate and independent judgment on a review of the whole evidence before them, and who explain precisely what it is, and why. He adds significantly :—'So irresistible, to my mind, are the evidences that it is her [Rome's] conduct more than anything else which has divided Christendom, *her conduct since she became a Court as well as a Church*—not her faith, but her policy for the last thousand years, dating from her endowment under Charlemagne.' And he quotes the stern reminder, addressed by St. Bernard to Pope Eugenius III., of a truth which Eugenius and his successors from that day to this have always studiously forgotten—'Your power is by no means the only power from God.' Mr. Ffoulkes might, indeed, have gone further back than Charlemagne's time, for the Ultramontane pretensions of the Papacy are based on a series of forgeries, extending from the sixth century downwards. The Isidorian Decretals are the most conspicuous link in the chain, but that is all. When, indeed, he says that 'there is no certain proof of their being manufactured at Rome, or by order of Rome,' he, for once, rather overstates his case, though in a very immaterial particular. There is certain proof of their *not* being manufactured at Rome, but in the province of Tours, somewhere about 840, and without any cognizance of the Popes. But this is all that can be said for them. The Popes

were not slow to avail themselves of the forgery, thought they did not originate it. Nicolas I. used it unscrupulously in his dealings with the Greeks, though he had at least every means of knowing the documents he cited were not to be found in the Roman archives. As Mr. Ffoulkes puts it, Rome 'studiously forbore from inquiring, and said nothing.' And a host of other forgeries have been fabricated at Rome. All the acts of the Roman martyrs, for instance, are deliberate forgeries compiled for a pecuniary advantage in the exhibition and sale of relics. The compilation was begun at the end of the fifth century. Only the other day the phial of blood in the catacombs was declared by a fresh decree of the Congregation of Relics to be a sufficient proof of martyrdom, though eminent Roman Catholic antiquaries like Rossi and De Duck have conclusively shown that it proves nothing of the kind. The persistent maintenance or absurd fables like the 'Holy House of Loretto,' and a number more contained in the Breviary, 'which it is still thought possible for the clergy to derive edification from, though they cannot believe them'—such as the story of the martyrdom of St. John Nepomuc, which was 'known at Rome to be an invention at the time of his canonization—will strengthen Mr. Ffoulkes's 'inference that truthfulness is not one of the strongest characteristics of the teaching of even the modern Church of Rome.'"

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A correspondent of the *Madras Church News*, says:

"I wear a Cross that the devil may see that which conquered him, and seeing may flee.

"I wear a Cross that I may ever remember when I have to do that which is distasteful to me, the Cross which my Saviour bore.

"I wear a Cross that I may ever remember when successful, that every good proceeds from God.

"I wear a Cross that I may in time of temptation be reminded of my Saviour's temptation and victory.

"I wear a Cross that I may, when temptation is far from me, remember that I must at all times take up my Cross and follow God.

"I wear a Cross always that I may be reminded that He who died for me on the Cross, is always desirous of acting as my Intercessor and Mediator."

To which we append this reply:

We wear no cross-shaped ornament because the sight of such will only remind the devil that by means of this he has betrayed thousands into sin and led the way to utter apostasy, and because he knows of thousands of such images in all parts of the world, before which misguided multitudes daily prostrate themselves, and make it less and less likely that they will ever come to the knowledge of Christ.

We wear none such, because the New Testament contains not a single word to show that the apostles and their fellow-Christians wore such, or thought the use of such likely to help disciples in remembering that Christ was the Man of Sorrows, that he faced and overcame temptation for us, that he died for us and now intercedes for us.

We wear none such because Christ prayed that his disciples might be sanctified through the truth, adding, 'Thy word is truth,' and because the Scripture abundantly intimates that constant meditation on that large portion of the Gospel which tells of Christ's sufferings is necessary in order that the believer may be crucified with Christ unto the world and the world unto him, and because the Holy Spirit is promised to us in connection with such honoring of God's word and not in connection with the use of a cross-shaped ornament.

To this we add that it appears to us a mockery for ladies whose dresses are evidently a matter of elaborate study, involving a great sacrifice of time and money, to put over the whole a cross supposed to symbolize the necessity on the part of the wearer, of crucifying the flesh with the lusts and affections thereof, of being dead to the world and alive only to Christ, of daily mortification and self-denial. We cannot but regard the increasing use of it as a sign of spiritual declension; its symbolic meaning to us is, that the love of many is waxing cold. We have no doubt that many have adopted it through inconsideration, forgetting the past history of the symbol; some persons have imagined that they were honoring Christ; but we beg of all such to reconsider the matter in the light of God's word.

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The *Madras Church News*, referring to some remarks of ours, says:

"Amongst the difficulties with which our contemporary says the Bishop will have to grapple are not only "Broad Churchism" but, "Highe Churchism, Ritualism of a pronounced type worldliness and selfishness and many other things that Christ hates even as He hated the doctrines and the deeds of the Nicolaitanes." But it does not seem to have struck the *Bombay Guardian* that amongst the things which Christ hates is Dissent or Schism, whose interests he represents! But why class the doctrines of Ritualism with those of the Nicolaitanes, who taught that impurity was a necessary means to attain to eternal happiness and denied the Divinity of Christ? We certainly have yet to learn that Ritualism teaches either of these horrid errors. How would our contemporary like us to class the doctrines of Dissent, amongst those of the Artotyrites or the Picards!"

We had not the slightest intention of confounding or identifying Ritualism, Broad Churchism, or worldiness, with the doctrines of the Nicolaitanes, about which very little is known. We do not think it can be shown that their teaching was what our contemporary says it was. Dr. Angus, in his Handbook of the Bible, says:

"A third error prevailed among all sects, Jewish and Gentile. It assumed various phases though representing but one principle. Ritualism without spirituality, knowledge (gnosis) without practice, justification by faith without holiness. This was the creed which the apostle rebuked and was received in their day with favor by the Jews. Many of the Gnostics held it, and in the person of the Nicolaitanes it called forth the severe condemnation of the apostles. It is in fact the principle of licentious religionism in every age, and several portions of the Epistles are directed againgst it."

Our object in referring to them was to suggest that as there were professing Christians in the primitive Church whose doctrines and practices were odious to Christ, so there are those in the present day whose teachings and doings are doubtless offensive to him. 'Thou canst not bear them that are evil,' is the commendation addressed to one of the Asiatic churches; and it would be well if our modern churches and bishops could merit the same commendation, first learning from Christ what is evil.

Very pertinently, our Contemporary reminds us that Schism is one of the things which Christ hates. Of this there can be no doubt. His servant Paul says (1 Cor. xii. 25, 26: "That there should be no SCHISM in the body, but that the members should have the same care one for another; and whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." The context shows that the apostle is speaking of the body of true believers 'baptized by one Spirit into Christ.' Our contemporary says; "What Christ hates is Dissent or Schism, whose interests are represented in the *Bombay Guardian*." We hope not. The Church of Rome says that all belonging to the Church of England, are dissenters and schismatics, cut off from the pale of salvation. And there are other churches whose definition of dissent corresponds to this. *He that followeth not* with us is a dissenter: such is their dictum. The apostle teaches us that schism consists in not loving all Christ's people. A system which requires of those who belong to it that they should not have fellowship with outside Christians, is organized schism; it embodies, perpetuates and glorifies dissent. We desire to have fellowship with all who are Christ's people, of whatever denomination they may be; and we trust that we shall never be guilty of schism in respect to that body which Christ has purchased with his own blood, the members of which are found in the English Church and in many other Churches.

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HERE are the Jesuits, described by a Roman Catholic. We take the description from the last number of *O Patriota*:—

"Clement XIV. (Ganganelli), one of the most distinguished Pontiffs that ever sat on the Chair of St. Peter, issued on the 21st July 1773, the bull for the definitive abolition of the Order. This bull is a remarkable document, containing forty one paragraphs; and details, in a graphic manner, the opinions and reasons, which led to the suppression of the order of Jesuits. But the Order has since been revived, and the modern Jesuits are far more formidable and arrogant than their predecessors. The world has perhaps never seen any thing equal to the force of modern jesuitism, and of this we have ample proofs here in Bombay. Since their establishment in this Island, *their principal aim has been their own aggrandizement. Money is their great object, and they take what they can get by begging for the love of the Blessed Virgin or any other saint that they think will serve their purpose. Money* seems to be made *for them*, and to acquire it they resort to all sorts of means. "The end justifies the means" is their motto,—and their tendency to money is like the tendency of the stone to the earth. Although unrestrainedly indulging themselves to their hearts content in running down Protestants and Protestantism from their Pulpits, they make no scruple whatever in courting from Protestants handsome donations and subscriptions to their institutions, nay, they have even the tact of drawing money from Pagans and Infidels for the purpose of raising stupendous fabrics, calculated more to impose on the vulgar multitude than to do any real good, and the better to effect this, they are not even ashamed to send Nuns to the houses of rich Parsees and others the more easily to obtain such subscriptions. They will also convert, as they did at Poona, the very *Sanctum Sanctorum* into a concert-hall for the performance of profane pieces such as Signor Pompeii's duet from Mariano Fabiro, the Troubador, and such like. In the name of the poor they invent *Fancy Bazaars*, as if there were no other means of getting alms for the relief of the needy and the distressed."

If "Protestants" think it right to give to the Jesuits, let them; but it would be just as well that they should understand that they are giving to the support of a system which indoctrinates all that come under its influence with the persuasion that Protestants are irrevocably doomed, and that all who are not Romanists are heretics abiding under condemnation. They may think it a proof of liberality to give to them; but they give to the support of a system which abominates religious freedom. They visit the educational nunneries and orphanages, and admire the nice deportment of the children and the influence which the teachers have over them, but do not consider that the education is binding the hearts and minds of the pupils in captivity to a system that has done more to retard civilization that any that is known in the

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Western world. Some Romanists know the character and the work of the order of Jesuits, better than some Protestants seem to do. The Encyclical issued by Pius IX. in 1864, contains the following passage : "There is an erroneous opinion, called by our predecessor Gregory XVI an insanity, 'that liberty of conscience and worship is each man's personal right." To nothing do the Jesuits as a body address themselves more than to the overthrow of this 'erroneous' idea.

"A Pastoral for the Times" published the other day at Cambridge, contains some instructive notes. We make the following extracts from these notes :—

"In the year 1848, the Abbate Leone published an account of a secret conference of the Jesuits, and their plans for acting on the people, and on the laws of states. The following brief extracts may suggest the inquiry, whether their plans have any reference to the events which have been and still are, taking place in this Realm.

"Whatever does not unite with us must be annihilated; and we hold ourselves ready to make, as soon as we shall have the means, an energetic application of this principle. Protestantism, on the contrary, completely disarmed itself when first it preached the doctrine of toleration, and declared that to persecute for the sake of religion is a violation of the Gospel. Protestantism is becoming decomposed, it is already worn out, and falling into decay. We are beginning to gain from it some men of note; and there are even some high personages whom we have succeeded in convincing that if they continue to uphold Protestantism they are lost. Let us, meanwhile, carefully avoid entering into any open and serious strife with Protestants. We could only lose ground by it. Let us prefer a secret war, which, though less brilliant, is more sure to bring us the advantage. Let us content ourselves, with pulling down the stones of the Protestant citadel one by one instead of venturing to carry it by storm."

"We must decide what course to follow with the multitude who have been bewildered and fascinated by such fine sounding words as *right, liberty, human dignity*, and so forth. It is not by straightforward opposition, and by depreciating their idols that we shall prevail. Let our first care, therefore, be to change altogether the nature of our tactics, by appearing to make large concessions. This is the only means to assure our influence over these moderns—half men, half children. But what is most urgent, at the present time, is to create a language whose phrases, borrowed from Scripture or from the Bulls, shall convey to the uninitiated nothing beyond their ordinary meaning; but which shall contain, for those who are initiated, the principal elements of our doctrine. This device is much the more specious, as by its means we might officially propagate our ideas, under the very noses of governments, unknown to them, and without the least hindrance. Those who are furnished with a key will be able to explain this language on all proper occasions."

"We can fashion men to what form we will, when powerful interests do violence, as it were, to their minds. Our business is to contrive that *the Catholics be imbued with hatred for the heretics*, whoever they may be; and that this hatred shall constantly increase, and bind them closely to each other. That this secret hate be combined with great activity in endeavouring to detach the faithful from every government inimical to us and employ them, when they shall form a detached body, to strike deadly blows at heresy. That this hate be dissembled, so as not to transpire until the day when it shall be appointed to break forth.

"Let the heretics and philosophers cry out against us as they may, let us take no pains to silence them, we will make no reply; so that they will tire themselves out, and in the end will let us alone. At the same time, let us by every possible means secure the aid of modern thinkers, whatever may be the nature of their opinions. If they can be induced to write at all in our favour, let us pay them well, either in money or in laudation. Provided that the universal edifice goes on increasing, what matters it to us what workmen or what implements are employed?"


# The Bombay Guardian.

SATURDAY, MARCH 6, 1869.


## THE REV. GEO. CANDY.

The intelligence of the death of the Rev. Geo. Candy was received by the last Mail. There are many in Bombay and other parts of India who will be profoundly affected by this announcement. It is the privilege of few men to win the esteem and confidence and love of others, as he did.

It is close upon half a century since the brothers George and Thomas (now Major) Candy landed in Bombay. It was in 1821. They came out as cadets in the army. George rose to be Captain. A few months after joining his Regiment he was made Interpreter. In 1826-7 both of the brothers were associated with Captain Molesworth in compiling the Marathi and English Dictionary. In 1829 George took the place of his brother as Captain M's associate, and remained with him till this well-known and truly valuable work left the press in 1831, when he went to England. He now believed it to be the will of God that he should exchange the army for the Gospel ministry. He resigned his commission, gave himself earnestly to study, especially the study of the inspired word, and in 1836 returned to Bombay with a view of seeking a sphere of usefulness among the Indo-Britons of this place. He instituted lectures and classes and a blessing rested on his labors. He was ordained Deacon by Bishop Carr in 1838 and afterwards admitted to Priest's orders. He was not connected with any Society; the Bishop required that a certain stipend should be raised for him to form a title; accordingly, Mr. R. T. Webb, Mr. E. H. Townsend and other friends of Mr. Candy raised the sum required. The liberality of those who sympathized with him in his work did not stop here. Mr. Farish, then a Member of Council, and afterwards Governor of Bombay, gave the necessary funds for the building of a church, Trinity Chapel in Sonapore; the schools of the Indo-British Institution were established in connection with it, partly at the expense of the Society for the Propagation of the Gospel, the rules of the Church Missionary Society not allowing them to appropriate their funds to this end. A few years after, the S. P. G. relinquished their connection, from want of funds, to resume it at a later period. Mr. Candy was for a good many years Secretary of the Church Missionary Society in Bombay.

God greatly blessed the labors of Mr. Candy, as the pastor of Trinity Chapel, Missionary to the Indo-British, and Superintendent of the Indo-British Institution. He was an earnest and faithful preacher of the Gospel, commending himself to every man's conscience in the sight of God, by his full and unhesitating declaration of the whole truth. He had a wonderful familiarity with the word, and his sermons largely consisted of appropriate citations from the Bible, which his memory enabled him to quote with perfect accuracy, with designation of chapter and verse. Europeans as well as Eurasians belonged to his flock; not a few in high positions identified themselves with his church. He belonged to no class but sought impartially the good of all who waited upon his ministry. He had the true conception of the pastoral office; felt that he belonged to his people; labored with them individually from house to house; won their hearts by his evident sympathy and love; and grudged not to spend nights by the bed-side of the sick. He rejoiced in the doctrine of Christ's future advent; and was one of those 'who watch for the souls of their people, as they that must give account, that they may do it with joy and not with grief.'

He spent about twenty years as a minister to the Indo-British in Bombay. Failing health obliged him to leave in 1857. We remember the day well; it was the great day of the Moharrum; a day when there was a certain amount of trepidation, lest the Native troops in Bombay should join the Mutiny; the news of the fall of Delhi not having been yet received.

Of late Mr. Candy was Vicar of South Newington in Oxfordshire. In a letter to his brother Major Candy, received by the Mail before the last, he spoke of a sermon which he had just been preaching at South Newington, and added 'perhaps it was my last sermon.' His end was calm and peaceful; he knew in whom he had believed. He died January 31, 1869, aged 65.

A sermon having reference to this departed servant of the Lord, will be preached tomorrow evening by the Rev. T. K. Weatherhead, at the Girgaum church.

## PRINCIPLES OF MISSION WORK.

The Rev. Wm. Miller, of the Free Church Mission, Madras, at present in Scotland, has published in the *Family Treasury* for January, a paper on "Principles of Mission Work in India," which is well deserving of consideration. In discussing this subject he begins by referring to the organic unity by which men are bound together in a state of intimate interdependence. He says: "Men are individuals, each with his separate being, character, duty and destiny, and yet take them at any given moment, and what they are and what they are capable of, is determined largely by that corporate life which each one shares. If we would understand them we must understand that. If we would act on them we must act through that. Not indeed through that alone; but if not through that at all, then we are acting, not on the individual as God made him or as he is, but on some fragment of his being, on some aspect merely under which we conceive him—not upon himself." "Now if this be the plan on which this world, and especially man, has been framed by God, it is needless to say that it must be taken into account in all work that is sought to be done on man for God. It must be a guiding principle of all Christianizing effort. And this plain inference becomes all the more impressive when we find that thus God himself has always wrought in what he has done for man's moral and spiritual benefit."

The paper goes on with the elucidation of this point by reference to God's dealings with the Israelites. God dealt with them as a nation, as a whole; affecting individual life through the national life, and acting through the nation upon others. And in his dealings with the Gentile nations among whom the Christian Church was first to be planted, the same principle was illustrated. In divine providence the Jews were scattered abroad throughout the Roman world, generations before the coming of Christ, to influence and prepare those nations for the preaching of the Gospel.

"Such then" says Mr. Miller, "are the principles on which, with more or less of conscious application, the Scottish Church has been led to act in the work that she has taken in hand in attempting the evangelization of India. The problem that is presented to Christian efforts there, is such that it seems an appointed instrument of almost compelling us to understand more fully than hitherto, the mind of God and his ways with men." "The whole set and current of that life of the community which in India is all-prevalent and all-pervading, is away from God and from his revelation of love and redeeming mercy. According to the principle, therefore, of human nature which has been dwelt upon above, there is needed a change in the direction of that current, a turning of the living mass towards goodness, an opening of the mind of the community to spiritual impressions, to man's need of God, of God's forgiveness, fellowship and strength. In seeking to effect such a change, we may well count on the needed and almighty help of that divine Spirit who worketh still as he worked of old. And in proportion as such a change is effected in the mass, so may we expect that more and more the Spirit will visit individuals too, and guide their feet into the way of life."

He proceeds to point out that for a whole century Protestant missionaries were laboring with unsurpassed devotion and zeal, in certain parts of India, to Christianize the people, by preaching the truth in its purity; but "no real hold was taken by their labors upon the Hindu race, and no progress made towards the setting up of a Hindu Church."

Coming to the labors of the present century, he says that the Church which has been gathered in India, is from a population that is outside the real Hindu race. "The race that is really India, remained as it had been; a fortress of the enemy of God, a citadel, and by far the strongest remaining citadal upon earth, of superstition and death; and a citadel that not merely stood untaken, but that could glory in having defied the first attack of the Christian host; a citadel from which had fallen back outworn the forlorn hope of the soldiers of the cross.—Such was the state and the prospect of the Christian cause in India at the time when the Scottish Church began to plant her Missions there." After describing the educational work of those missions, with which our readers are well acquainted, Mr. Miller says: "Working thus upon the generations as they rose was plainly enough *the most hopeful way, if not the only one* of reaching and affecting the inner life of the community." (The italics are ours.)

A good many remarks suggest themselves, as we make these extracts. We have only time at present to mention a few of these.

There is an organic unity in Society; a corporate life in which all participate; we are members one of another; we are in our measure affected by whatever affects the corporate whole; influences that tell upon individuals, terminate not with them, but radiate through the community. Now we submit that this great fact constitutes just as cogent a reason for addressing ourselves to individuals, in the ministry of the Gospel, as for seeking to work upon the mass. The fact of the interdependence of men one upon another, is just as much an encouragement in laboring directly to bring one man to Christ, as it is in laboring to pour Christianizing influences into the community at large. For there is no mightier Christianizing influence than that which is brought to bear upon a community when a member of it is persuaded to consecrate himself, body, soul and spirit, to the service of Christ.

Again, the educational missionary is not laboring for the masses more than the open-air missionary who year after year continues to address the general population. Here in Bombay there are, at any one time, say 1,000 boys and young men in Mission Schools, out of a population of about 800,000. We have no intention of denying the usefulness of those Institutions. Their importance may be over-estimated by Mr. Miller, when he intimates that they afford probably the only hopeful way of affecting the inner life of the community; but we readily concede that they occupy a very important place in the work of Indian Missions. But we do not agree that they are more certainly working upon the inner life of the community, than open-air preachers of the Gospel are, or than religious tracts and books in the vernacular are. Dr. MacLeod in his recently published Lecture on Indian Missions, refers to a missionary in Bombay who has been preaching the Gospel for more than twenty years in the open-air, without gathering any converts. We were told the other day by a gentleman at the head of one of the largest of our Mission educational Institutions, one where a number of devoted and able missionaries have successively labored, that during thirty years there had been from it only two converts, the institution being carried on at an average expense of £1,000 a year. Now we believe that neither the missionary first mentioned, nor the others, have spent their strength for nought or labored in vain; and we believe that when the day of fruition comes it will be found that the one class of labor told just as truly on the inner life of the community as the other did. It is admitted that very great changes have taken place and are taking place in this community; God knows, *we* can very imperfectly conjecture, what work has most powerfully tended to bring about those changes; but we fail to see that the secular and religious instruction given in these schools, tends more effectually to influence the common life of the community, than other kinds of missionary work do.

But let us consider what the New Testament has to tell us of the methods of those who planted the first Christian churches. Our Lord Jesus Christ had before him the problem of winning to himself and to the service of God, the people of Judea. He went about preaching the word and doing good; in the open air, in the synagogues, every where, we find him setting forth the great truths of the kingdom, and enduring the contradiction of sinners. We also find him laboring with individuals, and gathering converts. His disciples were not converted Pharisees or Sadducees, scribes or elders, but chiefly men of the people, fishermen, tax-gatherers; and they were Galileans whose provincial speech was held in contempt by the higher classes, just as Shanars and Mahars are despised by the people of high caste here. Through these individuals he wrought upon the body politic, and wrought effectually; the nation as a nation was not converted, but many myriads were. In this way and by this despised instrumentality he acted upon the Gentile world. The conversion of one individual, Paul, proved to be like the conversion of a considerable community. Paul went every where, seeking to save some; 'if by any means I might save some,' he says. He and his associates believed that the most hopeful way of influencing the organic whole, the community at large, was to show them what God could do in the way of converting, redeeming, elevating, individual souls.

We beg to dissent from what Mr Miller says regarding the position of the classes, from whom a large proportion of the converts have been made. The Mahars, for instance, are as truly a portion of the Hindoo community, as the Brahmins are. They are the *untyaj*, the lowest-born; at the bottom of the scale; but none the less they belong to the scale. We have seen Mahar converts, whose Maharism had so effectually disappeared with their costume, that people of all castes listened to them without being able to discover that they had not been originally 'of good caste;' a fact which, in itself, goes far to dispose of Mr. Miller's theory. And when we consider that the grandest revolution the world has ever seen, was brought about by 'foolish things of the world' chosen of God to confound the wise, 'weak things of the world to confound the mighty, and base things, and things despised, and things which are not, to bring to naught things that are,' we feel reluctant to acquiesce in Mr. Miller's proposition that the Scottish Mission School-work is 'the most hopeful way, perhaps the only one, of reaching and affecting the inner life of the community.'

## CHRIST'S VERITIES,

OR

THE "VERILY VERILY'S" OF OUR LORD.—XV.

"*Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.*" John x: 1.

The chapter-makers have made an unfortunate rupture in the address commenced by our Lord in the latter part of the 9th chapter. The whole is intimately and vitally connected with the account of the blind man whose eyes Christ opened and whose gratitude was proof against the sophistries of the Pharisees. It was not merely in the character of a Succourer that Christ wrought that miracle, but as the Light of the world; in doing it, he was engaged in the same campaign against the erroneous teachings of the Pharisees, that we find him waging in this 10th chapter.

The most touching and beautiful incident in that account, is the conduct of Jesus when notified that the poor man had been put out of the synagogue, excommunicated, *discasted*, by the religious authorities, the rulers of the Jewish church. The poor man had been warned that to confess Christ was nothing less than the sin of schism; if he should presume to make light of the teaching of the Church, he would be treated as a schismatic and cut off from the covenanted mercies of the people of God; cast forth as a withered branch, a dissenter, a vagabond upon the face of the earth. His parents shrunk from this terrible doom, and would have had their son shrink from it. But along with the gift of physical sight he had received from Christ that of the Holy Spirit, enabling him to see and hold by the measure of truth at that time within his reach. Would that our rationalists could reason as sensibly as he *did*. Herein is a marvellous thing, he says. The opening of his eyes was a marvel; but this was not the greatest marvel. "Herein is a marvellous thing that ye know not from whence he is and yet he hath opened mine eyes." You call yourself the Church; the arbiters of

truth; qualified to do the religious thinking for the community; to determine what men shall believe; and yet when one appears who opens the eyes of the blind by a mere word, you cannot make up your mind that he is more than a sinful man. We know that God heareth not sinners; that he does not lend his own sovereign power to those who are intent on overthrowing the truth. If this one were not of God he could do nothing but what others do.

There was no place in the Jerusalem Church for any one who presumed to reason in this way. It was appalling to hear an uneducated man, a mere beggar, deliberately setting his own private judgment against that of the established and recognized guides of the community, the authoritative expounders of God's word, the repositories of the traditions of 1000 years. What madness in him to suppose that he could be right when they proclaimed him to be wrong. So he is excommunicated. He is broken off from the Church, and cast forth a mere waif to perish on the great outside ocean of the world.

His position is a terrible one. He has got his sight, that is true; but at what a sacrifice! His father and mother have no idea of identifying themselves with a moral leper, though it be their own son; his friends, compelled to take sides, dare not encounter the wrath of the church-rulers; the poor man is alone, more alone than ever he was in his blindness. Men gave to him before and thought it charity; but who that values his own peace or reputation will give anything to the schismatic, the heretic, the man that sets up his private judgment against the teaching of the Church?

Jesus had been abiding his time, and now appears on the scene. He finds the man; goes after him and finds him, and says unto him, Dost thou believe in the Son of God? The man replies, Who is he Lord, that I may believe on him? Observe this admirable answer. The man was sure that Jesus was competent to make known to him all essential truth; he had faith in him as an infallible religious teacher; Christ was to him what too often the Church has claimed to be; the faith which the Pharisees demanded and for the lack of which they excommunicated him, he gave to Christ, for he saw that with Christ were the credentials of God; no man could do such works except God were with him, qualifying him to make known unerringly the way of life. He makes no conditions; he does not say, I will believe if what you say accords with my sense of what is right. The sense of *right* which God had given him assured him that the word of Christ was the word of truth, and that everything in himself must yield homage to that word of truth, or else pronounce judgment on itself. The sense of right which God now gives to the truly penitent sinner, brings him in like manner to the word of Christ, the word of God.

Then Jesus said, Thou hast seen him and it is he who talketh to thee. And he said, Lord, I believe. And he worshipped him.

But he is out of the true fold. What a hapless destiny. He is cut off from the established Church and from her ordinances. Can anything compensate for this?

Some of the Pharisees were present when the Lord received this forlorn dissenter, this stubborn schismatic, unto himself. Our Lord turns to them and informs them (39-41) that in excommunicating the poor man, they had been simply excommunicating themselves. They had proclaimed a broad gulf between him and them; and lo, the Lord of life and glory is seen not on their side of the gulf, but on his. They do not as yet recognize him as the Saviour and the Judge of men; but they that know Christ see plainly that these men in pronouncing that sentence, have simply pronounced judgment against themselves. The private judgment which they stigmatized as so unpardonably erroneous and criminal, turns out to be the judgment of God, even of Him who saith, If any man lack wisdom let him ask of God who giveth to all men liberally and upbraideth not; even of Him who giveth his Holy Spirit to them that ask him.

Christ says to the Pharisees: "Ye say, We see; we are the seers of the community; we are on the watch-tower of God, and what we see we report to men; we are the shepherds who see for the sheep; see where the true pastures are to be found, what is the best path to walk in, what dangers are imminent; others are forbidden to see, it is not their province; we see for them; it is enough that they have our guidance. Thus professing, your sin remaineth; and your sin is not merely that whereby the individual member of the flock destroys himself, but it is that by which the false shepherd destroys himself and the flock. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. Verily, verily, I say unto you I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them." The poor man whom Jesus had restored to sight, had found thieves and robbers clothed in the garb of the Church's pastors. Of what scanty treasures he had they stripped him. They robbed him of his good name; of the confidence and love of his parents and friends; of the prospect of a livelihood; and they would gladly have deprived him of his hope in God's mercy, but this they could not.

## Notes from an Interleaved Bible.

Psalm xc. 1. Our dwelling place. Not merely our refuge, our high tower, our place of defence, but our home, where we find love, joy, peace, fraternal amity. The domestic bliss that is not found in God, is fugitive.

2 God was from everlasting what we, by the Gospel, are slowly discovering him to be, Love omnipotent.

9. Not that we spend our life under the wrath of God; very different is the experience of the Christian; but because of God's displeasure against sin, we are made mortal, and our span of life is cut down from the antedeluvian 1000 years to a part of a century.

10. It is not likely that this Psalm was written by Moses. After he was 80 years of age, he had 40 years of unexampled activity and labor.

11. Fear in the sense of fearableness.

12. His life is longest whose heart is most truly applied unto wisdom. Much that is falsely called wisdom is between our hearts and Christ, who is the wisdom of God. Cares too hinder this application. Only by faith can it be accomplished.

16. They work. 17 The work of our hands. Work out your own salvation, for it is God that worketh.

17. Beauty: the light of His countenance. The glory and the beauty of God are in his favor to returning prodigals, and in the new heart given them.

xci .1. Secret place: the believer has a place in the affections and confidence of God that the world does not dream of. The ark of salvation is invisible to men. The world knoweth us not even as it knew him not.

The doctrine of the present day is that the action of the laws of nature is inevitable, and the course of providence irresistible, without regard to a man's spiritual state. The doctrine of this Psalm is that God's providence is special as well as general, and that nothing can harm a hair of the head of the believer without the consent of God. Men look upon the operations of nature as arrows which God has already let fly and which must go to their mark; God himself may not deflect them or come between them and their mark. The doctrine of the Bible is that 'of him, through him and to him are all things,' not only of him but through him; with all his prefections he is present with every operation of nature, and is absolutely free to determine the action of every force in every instance; not a sparrow can fall without him; that He is the hearer of prayer and the regarder of those that trust in him, and has left a margin as large as the universe for the manifestation of his faithfulness and his love to his children. It is of course very difficult for others to see this. His secret is with them that fear him.

8. When one who has made himself conspicuous by his opposition to God's word is singled out and cut down by some surprising providence, arresting the attention of all, it is still forbidden (by the secular press) to trace the judgment of God in this. But the believer is here assured that he shall see such judgments executed.

11,12. The great Author and Finisher of our faith teaches us that the faith which finds the fulfilment of this promise, is that which causes us to take God's will for our guidance, instead of our own, in all the affairs of life. It is only in a life of faith that we can offer the prayer of faith:

14. He hath known my name of Love and set his love upon me, therefore my love shall be his portion and all my perfections shall be the manifestation of that love.

15,16. What shall we have then? said Peter. What more could any one have than is here expressed?

xcii. 3. Instrumental music may appropriately be used to show forth the loving-kindness and faithfulness of God, daily, morning and evening. When may we expect the conversion of the pianos, flutes, violins, etc.

6. A brutish man knoweth not: he accounts for the prosperity of the wicked either by the supposition that God is indifferent, sin is a small matter, or by the idea that the laws of nature are supreme and unchangable, or in some other way; not by humbly receiving the testimony of God's word. The providence of God is not enveloped in mystery to him who has faith in God's word, for he supplements and adjusts the present by the future which is shown him there.

12. The palm, the cedar; trees of slow growth but of long life. The righteous shall flourish: his seed remaineth in him; the new life is thwarted and assaulted by the old; the plant has to force its way through the soil and to make its way up through droughts and simooms and tempests; but the promise of God, wrapped up in the seed, in due time reaches its development.

## Correspondence.

*To the Editor of the "Bombay Guardian."*

Sir,—In the paragraph quoted by you in the last issue of the "B.G." from the "Indian Church News," we find the writer speaking of "an undivided Church," and boldly affirming that we "must believe unreservedly in the power of the Church which Christ founded and which He still rules over through His own appointed ministers." Now all this seems plausible, but before we feel we "must" believe all the writer thinks he has a right to demand, we must try the Church and her ministers and see whether their claim is just, or whether they have assumed that they are "His own appointed Ministers," when only appointed by man. You say the writer of the paragraph to which I allude professes to belong to the Church of England, and, therefore, unless he refutes his theory by his practice, he must be writing of that Church. But if he is speaking of it, then it is a palpable and notorious fact she is divided, and divided against herself, as those who minister to the people of her communion are engaged in polemical contests, while they repudiate and denounce each other's doctrines. That those who "contend earnestly for the faith once delivered to the saints" are right in so doing, if they do so for the glory of God and the recovery of His truth, and are not incensed and urged on to the conflict by the spirit of angry disputation, but in the spirit of the Gospel,

none who think rightly will deny. But I affirm, and fear not contradiction, that the Church of England is divided against herself, and, unless she cease to tolerate error, and her ministers first seek to be taught of God before they attempt to teach others, her divisions will ruin her.

We live in an evil day, and I am convinced that it is the duty of all who would be firmly established in the faith, rooted and grounded in love, to test both the teacher and his teaching by God's unerring word. Those who sincerely desire to know and do the will of God, in whose hearts the Spirit of truth and holiness is residing, will ever, as they are commanded, "try the spirits whether they are of God," and "prove all things" by that infallible standard. If the spirits, or teachers, are of God, they will seek the glory of God, and speak of the things of God. We are assured that "all men have not faith," and the heterodox teaching, and the uncertain sound which one is so often pained at hearing prove that we ought not, nay that it is criminal to neglect to "search the scriptures," and test all that is proposed for our belief by that sure and safe criterion.

Now, that we are commanded to "hear and obey" God and His Messengers who come with no other message than what He has given, is certain from that blessed word, and surely that teacher who has the Master's spirit, and who conscientiously discharges the duties of his office, will commend his flock for searching the word of God, to see whether he, in obedience to God's command, is receiving the word at His mouth and warning the people from Him, faithfully proclaiming the gospel of reconciliation, or whether he is not. The seed is prepared; the sower has to sow the seed, and if he believes that the efficacy is in the seed, and not in the Church which may be the depositary of it, nor in him who sows it, nor in the sacraments which can never give life, he should pray that the dew of heaven may descend, so that, under the fructifying influences of the Spirit of God, it may produce the fruits of righteousness and true holiness, to the praise and glory of God. He who believes that the seed, the word, has power to quicken and is incorruptible, can never rest satisfied, as too many do, to keep on sowing and never see any of the seed taking root in the hearts and bearing fruit in the lives of those who hear them.

I believe, dear sir, that "whatsoever things were written afore time were written for our learning, that we through patience and comfort of the scriptures might have hope;" that if at any time we are in doubt as to the agreement of what we are taught by man with that which we are taught by God, we ought to refer to the "Law and the testimony," which alone is the infallible standard, and which affirms that "if they speak not according to this word, it is because there is no light in them." We are to "search the scriptures" because they testify of Jesus, and it is our duty and privilege to "meditate therein day and night," that we may delight in their sweetness, and have an experimental knowledge of their value, by the possession of the pearl of great price. Like the "noble Bereans" we ought to "search the scriptures daily," that we may know whether we are taught the way of God truly or not. Those are pronounced blessed who hear the word of God and keep it, as also are those who read it and keep it; and we all want to have "the word of Christ dwelling in us richly with all wisdom," that we may know at once the "joyful sound" of those who preach the Gospel in its purity from the "uncertain sound" of those who "make the word of God of none effect by their tradition," and present a mutilated Gospel instead of the Gospel of Christ

We are to "prove all things; hold fast that which is good." Not only prove the doctrines taught, but those who teach them. This I know many object to, but why? if we are honest and sincere, if we have been taught by the Holy Spirit to understand the message ourselves, shall we not wish to deliver conscientiously that message in its purity and integrity? and it will grieve those who wish to save themselves and them that hear them, should they at any time corrupt the word by adding to or taking from the message of mercy and love.

Christ commended the Church of Ephesus because they "tried them which said they were Apostles, and were not, and found them liars; and we are commanded by God to "try the spirits whether they are of God," and not to believe that all are sent of God as His ministers who have merely studied in the schools of theology, and have had prelatic hands laid on them, lest we find ourselves tossing about on the broad sea of uncertainty, and get "carried about with every wind of doctrine." We ought to hear and believe those who speak the words of God, do the works of God, and walk in fellowship with God. We may safely follow those who follow Christ. It is a great sin to allow a teacher of religion to remain in the practice of corrupting the word of God, and if he be sincere he will be thankful to have his error pointed out in the spirit of love by any of his flock; and, believing this, I have myself desired those to whom it is my privilege to declare the whole counsel of God, to be so kind as to speak to me should they hear me speak anything not strictly in accordance with the "scriptures of truth."

Dear sir, the immense importance of this subject will, I think, be a sufficient apology for this rather long epistle. All whose aim is to be wise in winning souls, however humble their sphere may be, must be "workers together with God," and must conspire with His blessed Spirit in the glorious work of saving souls, building up believers, and urging them on to perfection. To work without God, is to work against Him; and, as the safety of immortal souls greatly depends upon our "knowing nothing among men, save Jesus Christ, and him crucified," can those who have the mind of Christ teach in opposition to Him, or be indifferent whether souls are saved or not? The "channels of grace" will be but empty sounds to those who have not faith in our blessed Saviour. Faith uses God's appointed means to get to Christ, the source of every blessing; but it well knows that there must be a real and vital union with Him before the benefits of His death and resurrection can be enjoyed. There can be no soul-quickening grace received by those who live in rejection of the only source of grace. I will close this epistle with an extract from the works of the good and learned Dr. Chalmers.

"It is said of the Papists that they ascribe an infallibility to the Pope, so that if he were to say one thing and the Bible another, his authority would carry it over the authority of God. And, think you, my brethren, that there is no such Papacy among you? Is there no taking of your religion upon trust from another, when you should draw it fresh and unsullied from the fountain head of inspiration? You all have, or you ought to have, Bibles; and how often is it repeated there, 'Hearken diligently unto me.' Now, do you obey this requirement, by making the reading of your Bibles a distinct and earnest exercise? Do you ever dare to bring your favourite minister to the tribunal of the word, or would you tremble at the presumption of such an attempt, so that the hearing of the word carries a greater authority than the reading of the word? Now this want of daring, this trembling at the very idea of a dissent from your minister, this indolent acquiescence in his doctrine, is just calling another man master; it is putting the authority of man over the authority of God; it is throwing yourself in a prostrate attitude at the footstool of human infallibility; it is not just kissing the toe of reverence, but it is the profoundest degradation of the mind and all its faculties: and without the name of Papacy, —that name which lights up so ready an antipathy in your bosoms, your soul may be infected with the substantial poison, and your conscience be weighed down by the oppressive shackles of Popery. And all this, in the noon-day effulgence of a Protestant country, where the Bible, in your mother tongue, circulates among all your families,—where it may be met with on almost every shelf, and is ever soliciting you to look to the wisdom that is inscribed in its pages. Even in this our land, the voice of human authority carries so mighty an influence along with, and veneration for the word of God is darkened and polluted by a blind veneration for its interpreters." I will only add, this witness is true. The Bible is a precious gift from heaven, may we all prize it.

I remain, dear Sir,
Most sincerely Yours,
A TEACHER OF THE GOSPEL.

# Epitome of News.

## SATURDAY, FEBRUARY 27 1869.

—The *Bombay Gazette* has an excellent article on the Colaba terminus question, showing that the Baroda Railway should never have been allowed to occupy Back Bay shore with a railway, and that the terminus should have been on the Eastern side of the island opposite the shipping, with an extension to Colaba; that the line now under construction should be limited to the cotton traffic, and that one train should be allowed to run between 4½ and 7 P.M.

—*Englishman*: "The discovery of a system of cattle poisoning on a large scale at Mymensingh is another proof of the urgent necessity for regulating by law the sale and possession of poisons. It was found that mochees in league with some of the butchers of the place, carried on a regular system, by means of arsenic of cattle poisoning for the sake of the skins. One man had lost his whole herd consisting of upwards of a hundred head."

—The Capt. Harding who has figured so disgracefully in the Calcutta Courts, was Captain of the *Sydenham* when she was wrecked a few years ago on the Bombay Prongs.

—Report of a Lecture on Reading by Rev. Mr. Brown Keer, in the *Bombay Gazette*: "The lecturer stated that he had himself seen mathematical problems so neatly worked by seamen on shipboard that they would have done no discredit to University students; painting and sketches that would have brought no discredit on the exhibitions annually shown in the art galleries at Pall Mall; and pieces of fancy work that would have been an ornament to any drawing room; models of ships and engines, of which professional engineers might have been proud; and even lately musical instruments of real beauty and value; and on one or two occasions he had seen men on ship board—before the mast, who took real delight in reading Latin and other classic authors. But such instances were very far too rare; and when the time employed, the talent evoked and improved, and the real pleasure reaped are taken into account, far more rare than they ought to be. The incalculable evils of reading bad books, which resembled drinking at a poisoned fountain, were dwelt upon, and as large mercantile firms know their interest in providing good books and libraries for their employés a hope was expressed that the time might soon come when no ship would be permitted either by her owners or the Government to go to sea without an abundant supply of good and improving literature, as an indispensable requisite for the promotion of order, right feeling, and wholesome recreation. In conclusion the Rev. lecturer encouraged his hearers to cultivate, as far as opportunity offered, a closer and more extensive acquaintance with really good books, and especially with the book of all books—the Bible—as a means in the intervals of bodily labour of realizing the highest possible pleasure and of strengthening and elevating moral principles and right habits."

—Mr. Peabody has given in public charities £1,127,000, and to his relations £120,000.

—This is the way we build in India: "The Jubbulpore paper says that at 5 P.M. on Monday last, a large portion of the new military church in course of erection there fell in with a crash; a large number of workmen were engaged on the building at the time, but not one was injured. Cracks were observed in the building a month ago, but they were *dooroost kurroed* by plaster. Practical men who have inspected the ruins say that the bricks could be reduced to powder by the pressure of the hand; that the lime used was worthless; and that the native overseer in charge is an inexperienced man who knows little or nothing of building."

## MONDAY,—MARCH 1.

—The total amount of shipping launched on the Clyde during the year is about 175,000 tons. This amount was never surpassed unless once, that was in the year 1864, when the tonnage reached the enormous total of 184,000 tons.

—*Indian Church News*: "In the first number of the new series of the *Calcutta Christian Intelligencer*, we find this honest and gratifying admission 'We see not without grave apprehension, that of late years the number of "Evangelical" ministers has declined in this Diocese.' And we are glad to be able to add, that they are on the decline in the Diocese of Madras also."

We fear that the number of those on the Bombay establishment, who preach the Gospel 'pure and simple,' is decreasing.

—The *Indian Mirror*: "Since the disruption in the Calcutta Brahmo Somaj, there has sprung up a number of men whose evident pleasure and principle consist in furthering their own ends

under a semblance of the advocacy of one or other of the two contending sections. Some of these men have contrived to eke out a comfortable livelihood to which their powers and acquirements, could not have entitled them elsewhere. Others have been pampering their sensual propensities of good food, good drink, and rich society. Some have been scrambling to earn a name and notoriety to be set down as reformers, patriots, philanthropists, and what not. And a few have been trying hard to pass as exceedingly pious and zealous. All these worthies have fomented the discord among honest and sincere men as much as fire-brands like them could be expected to do. They have secretely flattered and vilified, they have spread the venom of their malignant nature far and wide. Some of them would spout speeches full of personal allusions; others would scribebe news-paper articles full of the foulest calumnies against distinguished characters whose shoe-latchets they do not deserve to kiss; others again would wallow in such disgusting vices, hypocrisies, and impurities that their very presence is contamination. All these men keep their connection with the Brahmo Somaj of the day, each through his favorite propensity, all through their simulated advocacy, and earnest vilification of honest men. Their Brahmoism is their avarice, their lust of fame, their love of pleasure, their inveterate malignity. And under one or other of these impulses they threaten and denounce, they bray and bellow, they whine and whimper, coax and flatter."

—The Hospital accommodation in Bombay is limited to 480 beds, viz, 140 in the European and 340 in the Jamsetjee J. Hospital.

—*Times of India*: "Such is the value attached by the United States' Government to improvements in cultivation, that they have despatched two Special Commissioners, the Hon'ble Charles D. Paston and Colonel Grant to investigate the systems prevailing in the most carefully cultivated countries in the world, China and Japan, and to inspect the great irrigation works of India." These gentlemen have arrived in Calcutta.

—*Bombay Gazette*: "After a reign of nearly twelve complete years His Highness the Nizam expired on Friday in the forty third year of his age. Afzul-oo-Dowlah succeeded to his father in May 1857. The eldest son of Nasir-oo-Dowlah, he was, like that prince, a man of lofty stature, large and robust, and, according to Captain Fraser, he had a passion for out-door amusements, rode well, drove a fine team, and took delight in field sports. It was his misfortune to "ascend the musnud" at a period of great excitement, but by good luck he inherited from his amiable predecessor a Minister of exceptionable industry and ability, and he had the good sense to retain that Minister in his service. That the Deccan was not involved in the torment of the sepoy mutiny, that the Nizam, like Scindiah, remained faithful to the Sircar, that he neither struck nor permitted his turbulent people to strike a blow at British power was in a very large degree due to the restraining counsels and marvellous tact of his Chief Officer of State. The infuriated sowars at Meerut broke into mutiny a few days after the death of Nasir-oo-Dowlah, and the incidents which followed each other in rapid succession created a profound agitation among the mixed and fanatical population of Hydrabad. The slightest sign from the head of that state would have roused their smouldering passions to open revolt, and would thus have doubled the force of the mutineers, by setting the country south of the Nerbudda on fire, threatening alike Madras and Bombay, and crippling our resources at a most trying moment. Nor were attempts wanting to force the Government into the adoption of violent measures. The walls of the mosques were plastered with incitements to sedition, and the fakirs were busy in spreading inflammatory rumours through the bazaars. At one time the green flag was actually hoisted, and at another a body of insurgents assembled close to the Residency itself. It has never been doubted that the firmness of the Minister, the loyalty of the Arab troops, quite as much as the stout-heartedness of the Residency garrison under Major Briggs, warded off the peril then imminent. Nor did Salar Jung stop at mere repression. He caused the ringleaders to be arrested; his orders were so well obeyed that one was shot dead in trying to escape, and a second convicted and transported to the Andamans. Nevertheless the under-currents of insurgent passion troubled the city, and nothing but the resolute hand of the Minister, the determination of the Resident, and the presence of European troops at Secunderabad prevented an outbreak. With guidance less sagacious the late Nizam might easily have been precipitated into a conflict, which would have impaired our chance of speedy success, increased vastly the cost of the warfare we were bound to wage, and would have ended in the destruction of the principal feudatory state in Southern India." The heirs to the throne are minors.

—*Overland Mail*, Feb. 5: "The Convention agreed upon with the United States has been signed and published.

The Queen and the President each appoint two Commissioners and an umpire. In case of dispute, lots are to be drawn to decide which of the two umpires is to be called in.

The Queen, under the advice of her Ministers, has refused assent to a Convocation of the Irish Clergy.

The Berlin Chamber has assented to the sequestration of the property of King George of Hanover and the ex-Elector of Hesse, as recommended by Count Bismarck.

There has been a native rising in Algiers.

Dr. Tait has been enthroned Archbishop of Canterbury.

The grand jury of the Central Criminal Court have found a true bill against the six directors of Overend, Gurney, and Co. Mr. Harry George Gordon has resigned his seat at the Board of the Oriental Bank Corporation.

Judgment has been given for the defendant by the Court of Queen's Bench in the case of Phillips *v.* Eyre.

A severe gale has prevailed along the southern and western coasts, and heavy rains and floods are reported from various places inland.

An accident has happened to a hunting-party by the upsetting of a ferry-boat near Ripon. Sir Charles Slingsby and five others were drowned. There were thirteen horses with their riders in the boat.

The British Indian Submarine Telegraph Company have allotted the shares of their capital.

With one voice public opinion in Spain has laid the atrocious assassination of the Civil Governor of Burgos at the door of the clergy. The Provisional Government has dealt collectively, as with one and the same trouble, with the murder at Burgos, the presence of the Nuncio at Madrid, and the cry for religious freedom. The subject being one touching the powers of the Roman Church, presents points of peculiar difficulty for legislation; and there is some apparent want of energetic action on the part of the Government, to visit with due retribution the perpetrators of the murder at Burgos, and to define the religious privileges of the people. As to the crime itself, the details which have been received only show that what under any circumstances must be a chapter of horrors, is excessively dreadful. There is not one mitigating feature; a cold-blooded and revolting assassination, coupled with barbarous indignities inflicted on the body and immediately instigated by the Church authorities at Burgos, is recorded; and the incident stands out as the blackest which up to this time has marked the history of the Spanish revolution.

A new case of alleged conspiracy has arisen in the London courts this week. In this instance the scene is a convent at Hull; the plaintiff is a Sister of Mercy, and she charges the Lady Superior of the Convent and others connected with the establishment, with having beaten and imprisoned her, with taking away her watch, wearing apparel, books and letters, and at various times through several years subjecting her to an immense variety of indignities, persecutions, and petty annoyances, besides depriving her of food, publishing a libel on her, and at last [illegible] out any reason, expelling her from the sisterhood. The Sister claims 5,000*l.*, and the Convent authorities pay into court 5*l.* The case, it is expected, will be on trial several days. Already it is revealed that, under the serenity which the members of these institutions usually present to the world, there may exist the bitterest spirit of animosity and jealousy, and what may be supposed to be a little haven of holy peace may be, after all, a worse resort for religious advantages than could readily be found outside.

The Dean of Carlisle has published in the *Carlisle Journal* a letter which was addressed to him twenty-five years ago by Archbishop Whately. In it the Archbishop said:—"I know that many of the opponents of the Tractites, and not a few of the supporters, expect that a church government would establish and extend Tractism. I am convinced they are mistaken. Of this, at least, there can be no doubt; that *hitherto* the Tractites have made their advance by *insinuation*, by *doubling* and *dodging*, *tractation* and *retractation*, *phenakism*, and *economy* and, in short, every kind of indirect, concealed, and disguised procedure, and have ever shrunk from *full, fair, open discussion*. And my belief is that *that* is their wisest course; and that a regular Church Assembly would be fatal to their schemes. Theirs is 'a pestilence that walketh in darkness.'" The dean adds that the italics are the archbishop's own."

—According to the *Spectator*, a treasure of priceless value has been found among the stores of the India House. Oriental scholars all over the world will feel their blood quicken at the news that the library of Timour, collected in the course of his conquests, has been discovered. "Among other treasures are documents of extraordinary value connected with the biography of Mahomed."

—An interesting account of the first public Protestant service held in Madrid appears in the *Daily News*. The preacher was Pastor Ruet, who is characterised in the letter as the Spaniard who has done so much for Protestantism in Algeria. He is described as a man of wonderful eloquence. The discourse lasted exactly half-an-hour, during the whole of which period he was listened to with the most wrapt attention. His manner was deeply earnest without the least approach to "rant." In the course of his sermon he said that he and his friends were Spaniards, and not beholden for one penny to any one but Spaniards. England certainly, as a Protestant country, sympathised with the movement, but beyond that he and his friends neither asked nor accepted any assistance from England. One or two priests were in the congregation.

TUESDAY,—MARCH 2.

—*National Paper*: "On Saturday evening last a meeting of the orthodox Hindoos was held at the House of Baboo Khalutch Chunder Ghose of Puttoreaghatta, Calcutta. The object of the meeting was to create a body of orthodox Hindoos whose look-out would be towards the preservation of the Hindoo religion by publishing from time to time treatises on the subject. The gentlemen who convened the meeting were of opinion that the British Government, by the system of education that is carried on in our colleges and schools, is indirectly overthrowing the fabric of Hindoo religion."

—*Times of India*; Allahabad, March 1: "The *Pioneer* states that H. E. the Viceroy is to leave Calcutta for Simla on March 22nd, and that His Excellency will have an interview with Shere Ali at Umballa on the 25th.

The following troops have been ordered to Umballa for the occasion:—A battery of Horse Artillery, the 4th Hussars, the Cameron Highlanders, H. M.'s 55th Foot, the 2nd Goorka Regiment, and the 15th N. I.

The 88th Foot and the 5th Light Cavalry have been ordered to proceed to Nowshera to receive the Ameer."

—The Cape papers to the 19th of December are advocating the extension of the British territory so as to include the supposed gold fields, although no further discoveries have yet been reported. Some more diamonds of a considerable size, as well as one stone supposed to be a ruby, have been discovered by the natives, who are careful to conceal the exact localities in which they were found.

—The Bombay General Post Office was yesterday destroyed by fire. It broke out about 2 P. M. in a room used for storing waste-paper, and was caused, it was thought, by the carelessness of a peon who was smoking. The flames spread so rapidly that the Post Master General had to make his escape by a window. It was only after considerable delay that the steam fire-engine arrived. The Custom House and other adjacent buildings were in great danger, but happily were saved. The Overland Mail had arrived a few hours before and been delivered. The registered letters were saved.

—*Indian Public Opinion*: "The most illustrious of modern Hindustani Poets, Nawab Asadullah Khan, surnamed *Ghalib*, of Delhi, is dead. He expired on the 15th instant at Delhi at the advanced age of 73 years. His beautiful verses in Persian when produced at Ispahan and Teheran were not only admired by the literary community of those seats of Persian learning, but were unanimously acknowledged by them as the best productions of this age in literature. His pupils in the science of poetry will be found in the remotest parts of Hindustan wherever *Urda* is the language of the country."

—A telegram from New Zealand in the Sidney

*Herald* says: "Ngatapa was taken yesterday at daylight. The Hauhaus had evacuated, a few of the rearmost running out as E. Hamlin and the Ngatiporou entered. Our men pursued all day. About 120 are killed, including Nikora. I have offered £500 for Te Kooti. The place is beyond all comparison the strongest that has ever been besieged in New Zealand. I think the fighting garrison must have been about 200; perhaps an Urewera party had joined. We have 80 prisoners, about 40 men, 50 women, and the rest children. Many of the women and children are mere skin and bones. There was no food in the place, and little ammunition on the dead bodies. Our loss is 11 killed and 9 wounded, one dangerously. All have worked cordially."

—*Bombay Gazette*: "About thirty years ago a large quantity of manuscripts was sent home to the India Office from Beejapoor. These were inspected by Professor H. H. Wilson, who declared them worthless, and put them aside. But lately a Syrian, who is engaged under the librarian in rearranging the manuscripts in the Library of the India Office, found that on several of the papers huddled together in the box from Beejapoor was the seal of Timour; and these have since been put together and bound in volumes. It is not yet known, however, whether they are original memoirs or only copies of historical documents already familiar to students; and the only evidence of their value, so far, is the offer made by an agent of the Pasha of Egypt to purchase some of them, on the strength of their having Timour's seal on them, for £12,000."

—Same: "None of the shares of the British Indian Submarine Telegraph Company Limited, (Suez to Bombay) have been reserved for India, all the money having been already subscribed in London. The *Great Eastern*, under the command of Sir James Anderson, the Managing Director of the Company, will come on to Bombay as soon as she has laid the French Transatlantic cable, and we may expect to have the pleasure of seeing her safely anchored in our harbour, with the Aden portion of our cable on board, soon after Christmas. While the *Great Eastern* lays the line from Bombay to Aden, another vessel will be paying out the other section of the cable from Aden to Suez."

—Same: "The inhabitants of the Transvaal Free State are descendants of the Dutch Boer, who cherish an abiding antipathy to the English; and as their territory is now entirely inland, being separated by the whole breath of Mozambique from the sea, their great anxiety is to obtain a seaport in, and line of communication through, the Portuguese colony, so as to make them independent of Port Natal, through which all their trade is now compelled to pass. They have already offered to settle 12,000 colonists in Mozambique on condition of getting the port they covet; and it is hard to say whether it will be more dangerous for the new Governor General to refuse or to grant their request."

WEDNESDAY,—March 3.

—*Times of India*: "The Russian Government has made a concession as to the formation of a railway betwixt the Caspian Sea and the Sea of Aral."

"Among the preparations in progress at Umballa for the meeting of the Viceroy and the Ameer of Affghanistan, is the digging of fifty new wells, so that there may be no lack of water for the mighty following by which both these great men will be attended."

"In order to show that the native community were not very far wrong when they apprehended that the Indian Contagious Diseases Act would be made an instrument of malice and oppression more cruel than the most rapacious extortions of the tax collector, or the inquisitorial tortures of the policeman, a contemporary quotes the following case which occurred in Madras, where the Act has been working for a few months:—

"On Thursday last, a case was tried at the Town Police Court by Mr. Campbell, in which a native married woman, for whom Mr. Ward appeared, charged a native man named Dharmalingum, with having giving certain information to a public servant to use the power with which he was invested to treat the prosecutrix, and deal with her under the Act, as if she were a woman coming under the operation of the Act. The case for the prosecution being fully established, and not being refuted by the defendant the latter was fined one hundred rupees, in default, two months' rigorous imprisonment."

—The building lately vacated by Treacher & Co. has been taken for the Post Office at a rent of Rs. 1,500 per mensem. The work of the Post Office was only interrupted a few hours by the fire Notwithstanding the immense disadvantages under which Mr. Stuart laboured, nearly everything necessary to the Post Office having been destroyed by the fire, the new office sufficiently reorganised to enable the Mofussil and six local despatches to be made as usual yesterday.

—The steamer *Coruuna*, having on board the cargo carried by the P. & O. Str. *Carnatic* from Bombay to Suez, was lost on the voyage from Alexandria to Liverpool, near Coruuna.

—*Bombay Gazette*: "The "Guzerat Mitra" has two bits of news about the Gaekwar. They are both curious. One is that His Highness has 'placed an Exhibition tax on the income of his people at the rate of 8 per cent.' to defray the expenses of his late visit to Broach. Our contemporary thinks these expenses cannot have exceeded two lakhs, and says the amount raised by the tax will be 'incommensurably' greater. If the Gaekwar has really imposed such a tax, perhaps some of the other Chiefs who attended the Exhibition will follow his example. The other piece of news seems incredible. It is said the Prince has come to what the "Mitra" calls the 'enlightened and god-like resolution,' of introducing education among his subjects. This determination, unaccompained by the other, might have been taken as a hopeful sign. Coming as it does it is an enigma."

FRIDAY.—March 5.

—There is to be an "Irish dinner" in Bombay on St. Patrick's day. But St. Patrick was a Scotchman, says the *Bombay Gazette*.

—Same; Calcutta, March 4: The Ameer Shere Ali-Khan arrived at Peshawur on the 2nd instant, and will proceed to Lahore, where Sir Donald Macleod (the Lieutenant Governor of the Punjab) will hold a durbar

The camps of the Viceroy and Sir William Mansfield at Umballa will consist of 5,000 European and 3,000 native soldiers.

—*Englishman*; Cachar, Feb. 21: "I suppose we are fairly in for the 'little war' against the Loshais. General Nuthall left Cachar on the 17th for Julnacherra, taking with him the 44th (Goorkhas.) The season is very far advanced for such an expedition.

—A testimonial is to be presented to Sir Joseph Arnould.

—*Times of India*: 'Cholera is still prevalent on the Khundwah and Mhow road; one case has ended fatally in the station, the schoolmaster of the Bays, Mr McCartney, having died."

—Deaths last week, 397. By small-pox 58.

—*Indian Daily News*: "Brahminical priests in Bengal may lament the wane of their privileges, and long for the return of blissful by-gone days, when they could now and then place their foot on the necks of prostrate worshippers in the course of a morning walk; but it may be some consolation to know that under the happy rule of the Hindoo Prince of Travancore, their order still enjoy the glorious privileges of the good old times. In Travancore the Brahmins are clothed with princely presents of silk garments; a state eating house near every city provides the best of food for every Brahmin who presents himself; a Brahmin need not work; his wife draws water from Sacred wells; and it appears, no English foot may pollute the street in which he lives. Lord Napier found, on his recent visit to Travancore, that an English Missionary passing through a "Brahmin Street" had been assaulted, and that the Dewan of Travancore, in adjudging the case, had lightly fined the Brahmins for the assault, and warned the Missionary against passing through the street from which low-caste people are excluded, until he established his right to pass through it in a civil court. An Englishman, proving his right in a civil court to pass through a street from which low caste people are excluded, would indeed be an interesting spectcle. Is the street a public thoroughfare?—Yes. Is it open at both ends?—Yes. Was the assault solely on account of passing through the street on horseback?—Yes. Had the Travancore Government classed an Englishman among low-caste people to be excluded from the right of using a public thoroughfare open to all caste-Hindoos?—Yes. All these things Lord Napier found out by local personal inquiry and opened his eyes. The Resident has since been removed; the decision of the Travancore Prime Minister has been passed on to Madras, and what the end of the matter will be remains to be seen. Whether Lord Napier will do more than remove the Resident, or whether he will recommend the Travancore Rajah to treat Englishman with more respect than to forbid them the use of public thoroughfares, or whether he will have a word or two with Lord Mayo or the Secretary of State, is not yet known; but one thing seems clear—the Dewan of Travancore has secured to himself and his administration public attention. He probably did not calculate on the fact that a case of Missionary-beating is not only likely to be commented on in India, but is certain to have a place in speeches at Exeter Hall. Had he considered he would probably not have added insult to injury by classing Englishmen among low castes, to be forbidden the right of way through a public thoroughfare, because Brahmins live on the two sides of it. "Brahmin Street" in the towns of the Madras districts are open to all, but in Travancore an Englishman is ordered by judicial sentence of the Prime Minister to prove in a civil court his right to pass along them."


# Advertisements.

BOMBAY TRACT AND BOOK SOCIETY.

| Lately received: | Rs. | As. |
|---|---|---|
| The Awdries and their friends, by Mrs. Prosser | 2 | 8 |
| The Great Cloud of Witnesses, Landells | 2 | 4 |
| Stories of Old England, Sargent | 1 | 8 |
| From Dawn to Dark in Italy | 2 | 0 |
| Life of Dr. Marsh | 2 | 0 |
| Draytons and Davenants | 3 | 12 |
| The American Sacred Songster | 2 | 8 |
| Scripture Pocket Book for 1869, mor. (with list of the present Parliament.) | 1 | 0 |
| Sunday Magazine for 1868, bound, | 5 | 0 |
| Subscriptions to the following magazines, (monthly,) for the current year, are still received: | | |
| Sunday at Home, per annum | 3 | 4 |
| Leisure Hour, " | 3 | 4 |
| Child's Companion " | 0 | 12 |
| British Messenger, " | 0 | 12 |
| British Workman " | 0 | 12 |
| Cottager and Artisan " | 0 | 12 |
| Sunday School Teacher " | 1 | 8 |
| Biblical Treasury " | 0 | 12 |
| Sunshine " | 0 | 12 |
| Bible Class Magazine " | 0 | 12 |
| Child's Own Magazine " | 0 | 6 |
| Infant's Magazine " | 0 | 12 |
| Children's Friend " | 0 | 12 |
| Missionary News " | 1 | 2 |
| Kind Words " | 2 | 4 |
| Golden Hours " | 4 | 8 |

Depository, Verge of the Esplanade.

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BYCULLA.

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The Hon. Mr. JUSTICE WARDEN.
HERBERT BIRDWOOD, Esq., M.A. C.S.
GERARD NORMAN, Esq.

*Honorary Secretary*—JOHN CAMERON, Esq.
*Head Master*—The Rev. E. H. DuBOIS.

THE Committee of the above School have much pleasure in announcing the opening on the 1st February of a Boarding School, under the Rev. E.H. DuBois, in connection with the School, held in the Freemasons' Hall, Mazagon. A large house with extensive ground and ample accommodation for a number of Boarders has been secured in a healthy part of Byculla.

Children of both sexes from the ages of 6 to 15 will be received and every effort made to ensure them a happy and comfortable home.

The course of study will be varied according to the age and attainments of the pupils, commencing with the elementary branches, and rising to the Matriculation Standard of the University of Bombay. The Home studies of the Boarders will be under the Superintendence of Mr. and Mrs. DuBois and an assistant resident Master.

From the success which has hitherto attended the Day School already established, the Committee have every confidence that this fresh undertaking will meet with adequate support, feeling assured, as they do, that every care will be taken of, and comfort provided for the pupils, and that they will receive a sound moral, and religious training as well as a good secular education. The Committee earnestly trust that their endeavours thus to provide what has long been felt as an urgent want will meet with a hearty response on the part of parents.

Full particulars as to terms, &c., may be learned on application to the Hon. Secretary, JOHN CAMERON, Esq., or the Rev. E. H. DuBOIS, Byculla.

G.C. REYNELL.
Honorary Secretary Diocesan Board of Education.

Terms of Advertising: For 8 lines and under Rs. 2; repetition, Rs. 1; for 20 lines and under Rs. 4; repetition, Rs. 2; for 50 lines and under Rs. 7; repetition, Rs. 3½.


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## TELEGAPHIC NEWS.

*London, March 2nd*: In yesterday's sitting of the House of Commons the Irish Church Bill was introduced.—Mr. Gladstone said that promptitude in the settlement of the question was primarily necessary.—The process of disestablishment would be divided into two stages, the first being transitory until 1871.— The Bill, so introduced, proposes that a new ecclesiastical commission shall be appointed, the whole property of the Irish Church being vested therein. The commission would make new appointments without vested interests. The Irish Church must subsequently organize a representative Government, which must be incorporated and recognised. The Bill would absolutely take effect on the 1st January 1871, when the separation of the Irish Church from the State would be complete. The ecclesiastical jurisdiction in Ireland would cease and the peerage of Irish Bishops lapse. The ecclesiastical corporation would be dissolved, vested incumbents and permanent curates being entitled to commutiable annuestia (? convertible annuities). The Irish Church would still enjoy private endowment. The Maynooth and Presbyterian Grant are to be erated (? abolished) and like life interest to be wound up as speedily as possible.—The value of church property in Ireland is £16,000,000 of which between £7,000,000, and £8,000,000 will remain after all claims have been satisfied. A portion of this sum is to be devoted for the relief of Irish distress. The Bill was then read a first time. The second reading is to take place on the 18th March.

The above message was much mutilated.

*New York, 24th.*—The American Congress has passed a Bill declaring the National debt to be payable in gold and legalising gold contracts.

*London, 25th.*—H. R. H. Prince Leopold is rapidly recovering.—The Bodmin election has been confirmed.—Mr. Knox has been unseated for Sligo.—The Shrewsbury election petition has been withdrawn.—Latest telegrams from Spain state that the Cortes, by 180 against 62 votes, have thanked the Provisional Government and have charged General Serrano with the formation of a Ministry.

*26th.*—In the House of Commons yesterday the Duke of Argyle introduced a Bill for national education in Scotland, in conformity with the recommendations of the Commission appointed in 1864.—Mr. Grant Duff replying to Sir Stafford Northcote said that the arrangements for the scholarships recently founded in India were still under consideration.—The same speaker, replying to Mr. Stacpoole (Ennis), promised to produce the papers relative to the affairs of the Nawab of Tonk.—In answer to a question of Mr. Dilke, Mr. Duff also said that although the removal of the Capital of India from Calcutta was being discussed, yet the subject was not in any shape under the consideration of Government.—The Marquis of Hartington has been elected for Radnor, by a large majority.—Earl Delamore is dead.—Sir John Johnstone Bart, the member for Scarborough, has died from the effects of an accident, whilst hunting.—Cuban telegrams state that the insurrection in that Island is decreasing.—On assuming executive power, General Serrano delivered a higly patriotic speech.

*Feb. 27th*:—The Duke of Argyll has introduced a Bill into the House of Lords to enable His Excellency Lord Napier of Magdala to receive a salary as member of the Bombay Council, in addition to the annuity granted him by Parliament.—The Saurin trial was concluded yesterday. The verdict was for the plaintiff, with £500 damages.—The Bridgewater election has been annulled that for Falmouth has been confirmed.—The Princess Christian has given birth to a daughter.—A letter of Dr. Beatson has been published, advocating that British troops in India should be sent in greater numbers to the Hill Stations.—Government have decided to postpone the departure of the Persian Gulf cable until after July, in consequence of the accident to the *Calcutta*.—General Serrano has announced in the Cortes the re-appointment of the former ministers, and has declared that the principles of the revolution shall be maintained.—The Greek Government has notified that friendly relations with Turkey have been resumed.—The Homeward Bombay Mail of the 13th inst, reached Suez on the 26th idem.

*Feb. 28th*: The Navy Estimates have been published, shewing a decrease of £1,160,649 in the expenditure.—From Barcelona it is announced that the Socialists have attempted a rising, which has already been suppressed. The Carlists have been also dispersed, and the amnesty is postponed.

## "CHRIST MADE UNTO US SANCTIFICATION."

These words are plainly in scripture. They are from the pen that wrote, "Holiness, without which no man shall see the Lord." The same writer, by the Holy Ghost, insists on the necessity of holiness or practical sanctification, and tells us the secret of it. The realisation of holiness depends on *the realisation of Christ*. All true believers have something of holiness, for all such are begotten of God; but some of them are walking in the Spirit, and many of them are walking in the flesh. Walking in the Spirit is a state of holiness; "walk in the Spirit," says Paul, "and ye shall not fulfil the lusts of the flesh." But "how can we keep ourselves walking in the Spirit?" is the inquiry, at some time or other, of every earnest believer. "How are we to realise sanctification?" The Spirit's answer is in Paul's words—"Christ is made unto us sanctification." By many—by most the answer is unheeded, for it is strange. The mind is set on strengthening resolutions; increasing efforts; on something to be done, or something to be preserved within ourselves. But our carelessness has not changed God's answer, or given us another way of sanctification. There the words remain, witnessing against us, if not teaching us, "Christ is made unto us sanctification."

Now, if we would turn our minds entirely to one subject for a little while, and, leaving the examination of ourselves and working with our own feelings, would just *try to learn Christ*; to get fuller and truer thoughts about Him—about His own person and character, and also about what God has appointed Him to be to us. Understanding and remembering the relationship into which we are brought with Him, we should find that during that little while we had an intelligent and experimental acquaintance with holiness, such as we never had before. In truth, we see plainly in Scripture that *whatever* it is that a believer wants, the true attitude of his soul is "looking off unto Jesus." When the eye is on Christ by faith, he is prosperous; when it rests elsewhere, there is immediate weakness and failure.

We may, therefore, venture to say that the secret of holiness is *a sustained realisation of Christ and of His relationship to us*. This may seem a strange statement to some, who will object that it makes holiness to be a thing of the mind, while they must always consider it to be of the heart. But whatever be the difference between mind and heart, we are sure of this, that spiritual understanding, according to the Scriptures, is always a practical and powerful thing, producing an immediate effect on the thoughts and life of the man who has it; and that there is no understanding of God except by the spiritual mind, taught by the Holy Ghost, (1 Cor. ii. 11.)

How much God honours this kind of understanding we may see from two passages. John xvii. 3, "This is life eternal, *that they might know* thee the only true God, and Jesus Christ, whom thou has sent;" and 2 Pet. i. 2, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord."

There are certain words of God about the way of holiness which must never be separated from the subject. Our Lord's prayer "Sanctify them through Thy truth; Thy word is truth," shows that the Scripture has much to do with sanctification. "*Sanctified by faith* that is in me," (Acts xxvi. 18,) brings forward another agent in the work; while "sanctification of the Spirit," (2 Thess. ii. 13,) is also a word, and a common thought of Scripture.

But none of these words are at variance with the thought that spiritual knowledge or realisation of Christ is the secret of holiness. For how can we know Christ but by the Word? All without it would be fancy. And how can we receive the Word but by faith? how can we possess or increase our faith but by the Holy Ghost?

All who have read the Epistles of Scripture intelligently, must have been struck with the fact that they begin with assuring believers of the grace they have received already; of their "high calling;" of the fulness of Christ, who is already theirs; "in whom they are complete;" and "in whom dwells all the fullness of the Godhead;" and that after these assurances or restatements of the exceeding riches of God's grace, come the practical exhortations—the commands to be holy; and we must judge from this that the latter part of the epistle is naturally introduced and enforced by the former, and therefore, that if we would persuade ourselves or others to be holy, we shall best do it in God's way, by keeping in our minds or theirs the thought of the grace we have already received. But what is that grace? In three words, *union with Christ*. We might express many great privileges of believers in different words, but this seems to me to include them all; and that the words are scriptural may be plainly shown by many passages, as Eph. i. 23; ii. 5, 6; Col. i. 27; Gal. ii. 20.

What God would have us do then, is to realise our union with His Son Jesus Christ—Christ known by *faith*, in the *Word*, through *the Spirit*. The effect of this realisation must be holiness, for it is inconceivable that a believer should be at once walking in the flesh, that is, living unholy, and realising union with Christ by the Spirit. It must also be a *sustained* realisation, else it will not be a sustained holiness. And lastly, we shall not get it by looking at ourselves, or trying to force our thoughts to certain doctrines, but only by considering Jesus himself; by keeping the soul in the attitude so constantly found in scripture, so little in believers' practice—"looking away to Jesus." In this attitude a power will be working on the Christian, whether he understands it or not—"we all *beholding*, as in a glass, the glory of the Lord, *are changed into the same* image from glory to glory, even as by the Sprit of the Lord.

J. F. B. T.

*British Herald, December* 1868.

## HOW RABBI GURLAND BECAME A CHRISTIAN.*

In Kischenew, the principal city in Bessarabia, where reside from thirty to five and thirty thousand Jews, there is a small community of evangelical Germans, who, together with many others dispersed through that district, are under the pastoral care of Pastor Faltin.

One day a man of about thirty years of age came to the minister and said, "I have lately finished my studies and passed my examination, and I am now a rabbi among my people; but as a young rabbi I have little to do, and also little to live upon. It has occurred to me that as I have time to spare from my office I might earn something by giving private lessons, and I have taken the liberty of calling to ask if you can assist me in finding pupils to whom I can teach writing and arithmetic. I have brought some specimens with me, that you may judge of my capabilities." So saying, he laid his specimens on the table: they were indeed so beautiful that no other recommendation was needed. The pastor, whose greatest happiness is found in being of use to others, made inquiries among such of his friends as he thought likely to take lessons; but when the rabbi returned after a few days, he could only say that his efforts had met with little success. "But," he added, "I have long regretted that I have not a better acquaintance with the Hebrew language, and I shall be glad to work at it until I can read the Old Testament fluently. Will you give me lessons in Hebrew till you have more pupils for writing and arithmetic?" Of course the rabbi gladly consented. The lessons commenced; but into the very heart and soul of the Scriptures the pastor found that it would not do to enter, in opposition to the express wishes of the rabbi—he could only pray that the Holy Spirit would enlighten the heart of his instructor, that he might learn from the Scripture to know and love the Saviour; and believing that the Word of God is sharper than any two-edged sword, he trusted that is power might be felt by this child of Israel. His faith was long tested; weeks passed by without the smallest change being visible, only the pastor grew more fervent in prayer.

They had gone through the whole of the Old Testament, and were again at the fifty-second chapter of Isaiah, when it struck Pastor Faltin that something was stirring in the mind of the rabbi; his whole tone had become more earnest, and he often appeared lost in thought. After reading over the chapter once, the rabbi wished it to be read again, and left the house silent and thoughtful. The pastor fell on his knees before his God, and thanked Him that his prayer had been heard, entreating that He would finish the work He had begun. The rabbi was scarcely ever out of his thoughts. His surprise was great when at the next lesson the rabbi opened the book at the same chapter, and having read it, he said in a tone of much emotion, "I do not know how it is I find so much in the Bible now which I never noticed before, although I have learned the Old Testament by heart. It all applies so exactly to your Jesus that I cannnot but believe He is the promised Messiah."

The longed-for moment had arrived; they no longer read the Bible in continuous order, but

* From *The Scattered Nation*.

sought out those passages in the Psalms and the Prophets which testify of Jesus. Gurland said one day, "There is nothing else for me; I *must* believe that Jesus is the Son of God; I cannot understand how I have so often read the Bible without perceiving what I now do. Judge for yourself how zealously I have studied it. Take my Bible, open it anywhere, and repeat the first word of the first five lines on the page, and I will tell you what the passage is." On each trial the rabbi repeated the whole page. "I have not done this," he said, "to show you how much I have learned, but that you might know how earnestly I have studied the Word of God; and yet it seems to me as if what I am now reading I had never read before. I cannot tell how it is that I never understood it until now"

Once convinced that Jesus was the Messiah, the rabbi began to prepare for baptism, and he who had been the teacher now became the taught. He communicated what was passing within him to his wife, and entreated her to follow his example; but she would not listen to him, and only reproached him with his desertion of the religion of his fathers. He had, however, learned from the pastor how to act toward one whose soul he would win to Jesus; he prayed for his wife as Faltin had prayed for him; and knowing the words our of Lord, that wherever two or three are gathered together He will grant their request, he begged the pastor to pray with him for the conversion of his wife. Ere long she too became a believer, and the rabbi instructed her in the truths of the Christian religion as he himself had been instructed.

Persons began at last to notice how much the rabbi and the pastor were together. A German went one day in the shop of a Jew to make some purchases just as the rabbi passed by. "Your pastor will soon be a Jew," said the shopman, "our rabbi goes to instruct him every day; it will be a great thing if he comes over to us; he may be made a rabbi; there are good openings for a clever man like that." The German, who was a member of the pastor's congregation, went at once to him, and asked if there was any truth in what he had just heard. Faltin reassured the man telling him there was no fear that he should ever deny his Saviour. But when the pastor did not change his religion people began to look upon the matter in a different light. Several of the Jews went to Gurland, and asked him if he was trying to convert the pastor; adding that it was a useless experiment, and he had better give it up. The rabbi answered openly, "That is not my object, I mean to become a Christian myself." Thereupon they all began to abuse Christ and his religion, and to prove from the Bible that He was a deceiver and not the true Messiah. The rabbi turned to the passages which point distinctly to Jesus. One of the Jews sprung up and cried out wildly, "Thou hast a false Bible; what thou readest to us is not in our Bible": and his companions all cried out, "It is a false Bible." But the rabbi answered, "My brethren, compare my Bible with your own, and convince yourselves that it is not false." After examination, the Jews could not find any difference in the Bibles; but they would not acknowledge that the weakness was in their own hearts, and that they had never understood the Scriptures as now placed before them. They hardened themselves against the truth; and as they could not turn the rabbi from it, they left him with anger in their hearts.

The Jews had been heard to say that when the rabbi was baptised they would make away with him, and the pastor asked him if he would like the protection of the police; but he answered, "No, my defence is of God, who saveth the upright." (Psalm vii. 10.)

Easter-day came, and all the inhabitants of the town were in a state of anxiety; Jews and Christians knew what was going to take place; the church was filled as it had never been before, and many Jews were present. The greatest attention was observed during the sermon; at last the ceremony of baptism commenced; a breathless silence reigned among the crowd; even those who, for want of space, were obliged to remain outside, were perfectly still. After the baptism, all knelt, and Gurland offered thanksgiving for the mercies vouchsafed to them, and prayed that the grace of God might be extended to many of his own people. The prayer made a great impression on the hearers, some of whom were moved to tears. Three Jewish women were so affected that they rushed forward and embraced the rabbi's wife, saying, "Thou art indeed a blessed woman!" The newly baptised Christians returned unmolested to their homes; their bitterest enemies were still under the influence of the impression made upon them. Gurland said to the pastor, "God has shown great mercy to me; but it grieves me to think how many there are of my own people who know nothing of his grace. I will work among my brethren and strive to bring them to the knowledge of the Saviour." The pastor wrote to the Society for the Propagation of the Gospel among the Jews in Berlin, begging them to give him opportunities for further instruction to this end, which request was willingly complied with, and the pastor resolved to accompany him for a while on his away.

A Jewess came one day to the believing rabbi, and asked him if he had not some furniture to sell, as he was going away to Berlin. He replied, "I have lived in so simple a manner that I had but little furniture, and what I could possibly do without has been already sold." On this the woman went away, having only come to ascertain if he was alone in the house. Soon afterwards eight men came to him and said, "We know that you have allowed yourself to be baptised, and in a fit of blind zeal have fallen away from the religion of our fathers; but we have also heard that you now repent of it, and would gladly retrace the step you have taken. Here are 600 silver roubles; take them, and go away to Constantinople; no one there knows that you have been baptised, and you may again become a Jew. If you should require any more money we are prepared to send it to you. Should you, however, refuse to follow our well-meant advice, we give you to know that you shall never leave this town alive. You may accuse us to the police of threatening your life, if you choose. We have 20,000 roubles at our command to contest the cause. Our only object is to keep you here, and it shall be obtained by some means or other; you shall be prevented spreading evil any further."

Gurland set out on the appointed day, the pastor being prevented by business from accompanying him; but the Lord fulfilled his promise to his disciple, "Lo, I am with you alway." Spite of the threats of his enemies, he reached Berlin in safety, was prepared at the Mission College for the office of a preacher of the Gospel, and, after passing through the divinity examination, he was ordained by the Superintendent-General, Dr. Buechsel, at St. Matthias's Church, the second Sunday after Trinity, 1867. He returned home, and became preacher in the evangelical district of Kischenew; he is no longer an assistant to his beloved teacher, Pastor Faltin, but has begun to work zealously for his Master among his own brethren, the Jews of that city.

## AUGUSTE COMTE,

### THE POSITIVIST.

(Extracted from a Lecture by Rev. K. S. Macdonald M.A., Free Church Institution, Calcutta.)

I have already mentioned that the year 1825 is memorable in Comte's life, on account of its being the year in which he married Caroline Massin, and also the year in which the "positive philosophy" was constituted, and he had entered on its exposition; and I have also alluded to the fact that the period intervening between 1825 and 1842, was considered, by the most distinguished of his English admirers, the most important of his life. Now, 1842 is memorable, like 1825, for two things—he that year terminated his conjugal life and his course of positive philosophy. He quarrelled with his wife so frequently that separation was considered necessary. The manner in which he treated her is seen from the views he at this time entertained of the constitution of the family, and particularly of the marriage relation. I learn from Mr. Mill that M. Comte maintained "the irrevocability of the engagement and *the complete subordination of the wife to the husband, and of women generally to men*" and then he adds:—"*It is unpleasant to have to say it of a philosopher, but the incidents of his life which have been made public by his biographers afford an explanation* of one of these opinions; he had quarrelled with his wife."

Shortly thereafter he fell passionately in love with one Madame Clotilde de Vaux, the wife of a man who had been condemned to the galleys for life for an act of forgery; and immediately a radical change took place in his philosophy. As an example, traceable directly to this fact in his biography, let me again quote Mr. Mill on Comte's later views of the marriage relation: "Marriages are to be rigidly indissoluble except for a single cause. The bitterest enemy to divorce among all philosophers, he nevertheless allows it in a case which the laws of England and of other countries reproved by him with tolerating divorce, do not admit, namely, when one of the parties has been sentenced to an infamizing punishment, involving loss of civil rights."....." M. Comte," Mr. Mill adds, "could feel for injustice in this special case, because it chanced to be the unfortunate situation of his Clotilde. His opinions and feelings, respecting women, were very much modified without becoming more rational: in his final scheme of society, instead of being treated as grown up children, they were exalted into goddesses; honors, privileges, and immunities were lavished on them, only not simple justice." Mr. Lewes tells us that he was fond of applying to his Clotilde the lines of his favorite Dante—

"Quella che imparadisa la mia mente
Ogni basso pensier dal cor m'avulse."

And adds,—"Every one who knew him during his brief period of happiness will recall the mystic enthusiasm with which he spoke of her, and the inexpressible overflowing of his emotion, which led him to speak of her at all times, and to all listeners. It was in the early days of his attachment that I first saw him; he spoke of her with an expansiveness which greatly interested me." We cannot read without emotion what follows:—"When I next saw him he was as expansive in his grief at her irreparable loss; and the tears ran down his cheeks as he detailed her many perfections. This happiness had lasted but one year. Her death made no change in his devotion. She underwent a transfiguration. Her subjective became a real presence to his mystical affection."

M. Comte, himself, speaks of her in the following strain:—"Through *her* I have at length become for Humanity in the strictest sense, a twofold organ, as may any one who has reaped the full advantages of woman's influence. My career had been that of Aristotle. I should have wanted energy for that of St. Paul but for her. I had extracted sound philosophy from real science; I was enabled by her to found on the basis of that Philosophy the Universal Religion." Great humility in the self-styled Aristotle of the 19th century, the self-called founder of the universal Religion! He does not, however, forget his blessed instrument. "Henceforward *her* glorification is inseparable from mine. It will constitute my most valued reward. She is for all time incorporated into the true Supreme Being [Humanity] of whom her tender image is allowed to be for me the best representative." In connection with this glorification of Clotilde it must be remembered that "Our Divinity [*i.e.*, Humanity] only incorporates into herself the dead who are really meritorious," and them only subjectively, the rest are annihilated in every sense of the term.

M. Comte, himself, characterises the change which he underwent at this time as a "moral regeneration," which he traces to "an angelic influence" and an "incomparable private passion." To this influence and to her who exerted it he is for ever referring in his later works. He speaks of her as having inspired him with a "happiness of which he had always dreamed, but which he had never hitherto experienced."

How very vital the change was, is seen from the fact that he is considered by many, in having separated from his own wife, and taken to Clotilde, to have parted with the true positive philosophy and adopted another. Mr. Mill tells us that the philosophy of a science consists of two principal parts,—the method of investigation and the requisites of proof,—the one pointing out roads by which the human intellect arrives at conclusions, the other the mode of testing their evidence. The former, if complete, would be an organon of discovery; the latter of proof. Now, if we accept of this division as valuable, then we must conclude that in separating from his wife who had borne with him so long, and against whom he brings only the very equivocal, charge of not loving him, he had also thrown away the positive philosophy. For, in 1842, even according to Mr. Lewes "he changed his method, and was forced to change it, and coincident with this theoretical transformation was the emotional transformation, *viz.*, his passionate love for his fascinating Clotilde. He quits the objective or positive method and assumes the part of Pontiff, arbitrarily arranging individual and social life according to his subjective conceptions."* Again, Mr. Lewes says, "Antagonism to the method and conclusions of the *Politique Positive* (his great work after 1842), led me for many years to regard

* Comte, himself, defines insanity "as that state of mind in which subjective inspirations are stronger than objective judgments."

that work as a deviation from the positive philosophy in every way unfortunate."

So far for the rejection of the one-half of the philosophy of science. The other half, Mr. Mill informs us, Comte's philosophy never had. He indeed gives the clearest evidence not only that he had not the other half, "the requisites of proof," but that practically he defied it. Mr. Lewes informs us on this point that in Comte's works written subsequent to 1842, he can see nothing but a "magnificent Utopia," "a prophetic vision" of what may be. He tells us that he himself dissents from its leading speculations, and above all from its scheme of sacerdotal despotism; that "it happens to be absurd because the data are profoundly erroneous." "Had the data been true, the deduction would have been as admirable as it is now laughable." It is "an Utopia presenting hypotheses rather than doctrines." "No one can study the *Philosophie* without recognising the irrepressible tendency to domination, to a systematizing circumscription of our aims with a view to unity (without, as Mr. Mill justly remarks, any demonstration of the necessity of such unity), and to deductive reasoning irrespective of objective verification." "His intense self-confidence became enormously exaggerated, and his disposition to take his own feelings as sufficient guarantee and proof grew more and more disastrous. The very vividness of his conceptions, rising up during long and lonely meditation, rendered it difficult for him to doubt their reality; while the deductive impatience natural to a systematic intellect, prevented his verifying their reality. The conviction of an Apostolic Mission grew apace. The transformation of the systematic theorist into the imperious Pontiff was rapid." Hence we conclude that he paid no regard to the requisites of proof, the second or latter half of the philosophy of science.

In *Fraser*, a periodical partial to philosophic speculations, to whose columns Mr. Mill contributes, there is a clever though allegorical account of the change which Comte underwent on this occasion. He is spoken of under the name of *Count* Positivus, in command of the armies of the Republic of Scientia, carrying on war against those of Theologia, the Queen of Metaphysicus. "Unluckily," the writer proceeds, "for the lasting fame of Positivus, he some years after the publication of his great legal work, took a step which, in a great measure, served to undo the influence he had already acquired in Scientia. This step was indeed nothing less than a tacit recantation of most of the principles he had hitherto maintained. From the position he had always assumed with regard to Metaphysicus and his Queen, he had naturally become the object of great dislike and suspicion to these potentates, and this dislike he had always been supposed to return with interest. What was then the surprise and consternation of his friends when they heard that he had eloped and effected a clandestine marriage with one of the younger daughters of Theologia! The report was unhappily too true, and the scandal it occasioned in the Republic has not ceased even to this time. Its effect was to cause a complete estrangement between Positivus and some of his fastest friends, one of whom endeavoured to account for the event by suggesting that he could not have been in his senses at the time. However that might be, the marriage was undoubtedly completed, and in due time it resulted in a birth of a daughter, who was said to be of a delicate constitution, and who was called after her parents Theologia Positiva (otherwise Religio Humana). Nor did the apostacy of Count Positivus cease here, for after residing for the greater part of his life in the Republic of Scientia, he shortly after his ill-omened marriage, actually went to live in the dominions of Metaphysicus, where he died." The change that took place on this occasion, was so great that M. Littré, "the most eminent in every point of view of Comte's professed followers," indeed "the only thinker of established reputation who accepts the character of disciple," affirms that it can only be explained by reference to another attack of insanity. This is I repeat, the published opinion of M. Littré, who, however, is a disciple of Comte only as regards the "Course de Philosophie Positive," and he can see the weak points even in that.

It is somewhat interesting to observe the manner in which Mr. Lewes meets M. Littré's assertion. His answer is threefold; 1st.—The cerebral attack, during the latter period of Comte's life was of short duration, while that which he suffered during the time in which he was engaged on his first work, was of a severer character and of a longer duration. Therefore, if the former was not vitiated by his insanity, how could the latter? 2nd.—The weaknesses and extravagances which strike M. Littré in the second work cannot be adduced in proof, because those who reject the first work might, on equal grounds, detect insanity in the ideas which to them, appear as weak and extravagant. Moreover, M. Littré as a student of Comte, ought not to have overlooked the very obvious germs of these extravagances which are in the *Philosophie*—his first work. "Finally and most conclusively, M. Littré should not have failed to recognise in the *Politique* (the later work) the same intellectual force, &c., as had commanded his veneration in the *Philosophie*."

One thing is clear that Mr. Lewes tells M. Littré that if Comte be proved to be influenced by his insanity during the time he wrote the *Politique* and the *Catechism*, then he cannot be defended from the same imputation as regards his *Philosophie*

When a man is at the same time called "the greatest thinker of modern times—the man whose doctrine is to the 19th century more than that which Bacon's was to the seventeenth and eighteenth centuries," and yet is "ungrudgingly allowed" by the same eulogist to be "ridiculous and offensive," and his work, that which he himself regarded as the topstone of his fame, is said by the same eulogist "to have done more to retard the acceptance of his views than all the attacks of antagonists;" and when we are told that in consequence of the radical change which this Bacon underwent as regarded *his own philosophy*, "all who remained true to the principles of the Positive philosophy were bound to leave him"—for "the change was vital;"—when this more than Bacon of the 19th century recommends such politics and such a religion, to the five advanced nations of the world, as Comte did, then I unhesitatingly assert that if he be a Bacon, he must assuredly be a Bacon laboring under that course which the gods are said to inflict on those they wish to destroy.

It has been said of Spinoza that he was a god-intoxicated man, and of Comte that he was a morality-intoxicated man, but his morality was nothing but the promotion of Positivism, and it seems that that intoxication was such as to subject him to the change of madness.

So devoted, indeed, was he to the philosophy to which he had dedicated his life, that he allowed himself no diversions of any kind to interfere with his labors. It was his refuge from domestic broils, and from his quarrels with his colleagues. So entirely absorbed was he in his own system, that he studied nothing else, and that on principle. His own explanation of his conduct in this particular is most curious, but too long to admit of our quoting it.

I have said that he was engaged on these later works from the time he separated from his wife in 1842 until his death in 1857. One incident, most characteristic of the man and of his life, I must not omit, although I am afraid I am tasking your patience too much already. To avoid the charge of misrepresentation, I will give it in Mr. Lewes' own words. At the beginning of the period under review, Comte quarrelled with his colleagues, among whom was M. Arago. He lost his official position, and had to depend on his mathematical fees. "To mitigate the blow, three Englishmen—Mr. Grote, Mr. Raikes Currie and Sir W. Molesworth—through the intervention of Mr. John Mill, offered to replace the official salary for one year, understanding that at the end of the year Comte would be either reinstated or would have resolved on some other career. The year passed, but his re-election was again refused. At first this troubled him but little. He had learned to regard the 'subsidy' of his admirers as his right. It was due from the rich to the philosopher; and the philosopher could more effectively use his powers if all material anxieties were taken from him. This, however, was by no means the light in which the case was seen in England. Mr. Grote sent an additional 600 francs, but a renewal of the subsidy was declined. He was dreadfully exasperated. I remember hearing him speak of the refusal as if some unworthy treachery had been practised upon him. I tried to explain as delicately as I could that I conceived to be the point of view of his friends who declined to be his bankers; but he had so entirely wrought himself into the persuasion that the refusal was a moral dereliction, and that no excuse could be offered for men who had wealth withholding a slight portion of it from thinkers, whose lives were of importance to the world, that I saw it was useless. He had a fixed idea on the subject; and it may be seen expressed in haughty terms in his letter to Mr. Mill." "Not only were partial adherents thus summoned to contribute to his support under the penalty of very hard terms, but even adversaries, if they expressed any admiration, were considered as eligible subscribers. There is something very droll in the *naïvete* with which in the preface to the *Politique*, Vol. II., he tells us of an American Methodist who had reviewed the Philosophy in language of sympathy," and from whom he asked for support, for his "existence matérialle."

The fact which we mentioned above concerning his reading, will account for his profound ignorance of things of which he wrote, and his considering as great discoveries of his own what were no discoveries to the world Sir John Herschell has shewn that his pretentions to discoveries are absurdly fallacious, and Dr. Whewel tells us that "the language in which he speaks of modern optics, and of all modern sciences except astronomy, was that of a shallow pretender, using general phrases in the attempt to make his expressions seem to be knowledge." He elsewhere adds, "He is, I conceive, very superficial in all (the sciences,) and in some grossly erroneous." Comte laid special claim to fame in connection with Political Economy which he styled Sociology. The hope of making it positive was, from his early years, the prompter and incentive of all his philosophic labours. Of his knowledge of this, his favourite science, Mr. Mill writes: "Any one acquainted with the writings of political economists, need only read his few pages of animadversions on these to learn how extremely superficial M. Comte can sometimes be. He (Comte) affirms that they have added nothing really new to the original *Apurcus* of Adam Smith, when every one who has used them knows that they have added so much as to have changed the whole aspect of the science." And even Miss Martineau, who admires Comte as the greatest of modern writers, feels constrained to make, what she calls, "very extensive omissions" because of the ignorance displayed in them, not only in his treatment of physics, which she calls, "*the weakest part of the books*" but even in his Astronomy, which Dr. Whewell considered the strongest.

It may be asked, was it from ignorance of everything Hindu, it arose that he has not put the name of any of the great Hindu worthies into his Calendar? It may be, for it was surely profound. As an example, let me notice one fact *viz.*, that he claims for Positivism the honor—a very questionable one—of being the first religion that has insisted on perpetual widowhood. "Hitherto," he says, "no religion has had sufficient purity or influence to secure its adoption." And he adds, "It follows from the very principle which to the Positivist is the object of all marriage." Further on he says: "The institutions of perpetual widowhood and of union in the tomb have found no place in any previous system, though both were wanting to make monogamy complete. Here, as elsewhere, the best reply which the new philosophy can give to ignorant prejudice or malignant calumny is to take new steps forward in the moral advancement of man." (Gen. View. p. 256). But his neglect of Hindu worthies does not necessarily arise from his ignorance—for almost all these were committed to a system which he regarded with the utmost contempt. Sankaracharjya, Kanada, and Kapila, as well as the most distinguished of the Hindu poets, were, more or less, committed to some form of Pantheism, and Pantheism Comte regarded as only a form of Fetichism, the Philosophy of children, brutes, and savages. No wonder, therefore, if he looked with contempt on Hindu worthies.

It may further be asked, how it was that Comte had, and still has, such influence on some of the leading minds of England and France. I would answer that my supposition of his whole life being influenced by a diseased brain does not affect his being extraordinarily acute and profound in his speculations, no more than that an opium-eater may not be so also. I allow that Comte was all that, and hence to some extent his influence; but further, Comte had very great personal influence on all who came in contact with him, and almost all his present distinguished followers were once personal friends of his. This personal ascendancy over his followers was such

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that even M. Littré, as he himself confesses, was carried away to a length which his calmer judgment does not now approve. This was also the case undoubtedly with the greatest of his English admirers, as will be clearly seen by a careful perusal of their earlier works as compared with their later. This will be seen especially in the case of Messrs. Lewes and Mill. At present it is only on second and third rate men that Comte continues to exercise that influence which he claimed as a right from all. For he claimed from his admirers of every degree that they should not only help to preserve what he calls his "material existence," but that they should go with him the whole length of his extravagances.

"Whoever did not accept his doctrine and his system, was for him either a retrogradist full of prejudice, or an ignoramus without scientific education, or an interested and jealous enemy. Whoever, on the other hand, lent himself to his views on any point, or for any time, however short, became, in the eyes of M. Comte, his conquest and his property—his philosophical serf, as it were, bound to his master by the tenure of duty and the render of services from which he could never hope to enfranchise himself, without the risk of being treated upon the instant as a deserter or a rebel, and of seeing at once broken the closest and most approved bonds of intimacy and friendship."*

The consequence was, he quarrelled with every one of them, including Mill, Grote, Lewes, Littré and every other person who having gone with him a certain length refused to follow him to the end. Second rate men like Congreve, Bridges, and Robinet yielded to the fascination. The same fascination, we believe, to some extent is being now felt in Bengal. Hence the lesson which I have been endeavoring to impress upon you, young men, is, that however great Comte may be—and I believe with Dr. Whewell and Sir William Hamilton that his greatness is most extraordinarily exaggerated, but supposing him to be as great as his most distinguished admirers would have him to be—he is not, and cannot be, a safe guide or leader to the young and inexperienced. Even his best work abounds in errors and extravagances traceable, I believe greatly, as I have said, to a diseased brain and an unholy life.

The longer he lived the more the Pontiff and the Dictator became developed in him—the more enamoured he became of his own system—the more intolerant of any criticisms upon it—the more disposed to lay down the law for all knowledge and wisdom, and the more prominent became his extravagances, his self-confidence, and the other weakness of his character; and yet all this was accompained with the same great mental capacity, the same extraordinary powers of generalisation and of co-ordinating his conceptions. To himself and the most devoted of his followers, daily reduced by his irritable intolerant disposition, he was *the* Philosopher of the nineteenth century, *the* Legislator of the world's true Millenium, and *the* High Priest of the one only true Catholic and Universal Religion which was to supersede all others. His own words portray his character better than any words of ours. To illustrate what we mean, take the opening words of his Preface to the *Catechism*: "'In the name of the Past and of the Future, the servants of Humanity [*i. e.* Positivists]—both its philosophical and practical servants—come forward to claim as their due the general direction of the world. Their object is to constitute at length a real Providence in all departments—moral, intellectual, and material. Consequently they exclude, once for all, from Political supremacy, all the different servants of God—Catholic, Protestant, or Deist—as being at once behind hand and a cause of disturbance." With this uncompromising announcement, on Sunday October 19th, 1851, in the Palais Cardinal, after a summary of five hours, I [Comte] ended my Third Course of Philosophical Lectures on the General History of Humanity."

He died September 5th 1857, aged 59, without leaving any disciple sufficiently advanced to be appointed his successor. He had fixed the year (within the present century) when the Positive, spiritual and temporal powers would be installed and the regime of our maturity would begin, After 33 years, divided into three periods of 7, 5, and 21 years respectively, all "sacred numbers," Positivism as a Polity was to be completely established. At the expiration of 7 years, the direction of Public Education in France would be placed in his hands, on which he would carry out his own proposal of a general holocaust of all books, save the one hundred included in the Positivist Library, and the extirpating of all animals and the rooting out of every plant save those he considered useful, as if he was omniscient to know what these are or may be in future. Five years after this, Napoleon would resign the temporal government of France in behalf of three distinguished workmen of the Positivist faith. These during the remaining 21 years would prepare France for the final constitution of Positivism, and then they would resign in favor of the permanent normal dictatorship of three Positivist Bankers, who with the High Priest of Humanity would inaugurate the millenium of Positivism.

Such were M. Comte's arrangements. But though man proposes, God disposes; or, as the Master-Poet has expressed the same idea,—

> "There's a divinity that shapes our ends,
> *Rough hew* them how we will."

and when Comte died, there was not a single man in the world sufficiently advanced, as I have said, to be his successor. There is at present a College of Positivists, or an Occidental School, with a Director of Positivism, but Humanity no longer Possesses a High Priest.

* Guizot.

## Miscellany.

—The *Watchman*: "According to the *Times'* correspondent, three ladies of rank—the Marchionesses of Santiago, of Zugasti, and of Portugalete—recently presented themselves before Marshal Serrano, as head of the Provisional Government. They came as a deputation of their countrywomen, and laid on the President's table a document bearing fifteen thousand female signatures. The paper contained, not a petition, but a remonstrance against religious freedom and religious toleration. It was a warning and a defiance conveyed to the men in power, reminding them that they were in honour and duty bound to maintain the Roman Catholic and Apostolic faith in all its integrity and purity, upbraiding them for the impious and sacrilegious line of policy they have hitherto followed, and daring them to persevere in their course at their peril. In noticing this circumstance, the same authority states that these ladies did not come before Serrano to ask for favours or to implore clemency. What they wanted and what they claimed were respect and protection to their rights as women, as Spaniards, as Catholics. Yes, as Catholics. There lies the incentive to their action. They have been taught to believe by a cunning priesthood, as subtle and far-seeing as it is false, that 'only in Spain can the true God be worshipped.' They have been taught, and they teach, 'to bless those wise laws which do not allow heretic doctrines to poison their souls, in the beautiful language of St. Theresa of Jesus and her friend and confessor, San Juan de la Cras.' They will not suffer 'the only firm basis of the peace and honour of the family to be shaken.' They will not allow society to be organised on any other principle than the narrowest, fiercest, most uncompromising intolerance. The Spaniards are all Catholics; they must be kept so, whether they like it or not. There must be no inquiry, no discussion. The believer who listens is lost. The priests would have kept things as they were; but as there runs a Spanish proverb to the effect that 'By the road of by-and-bye one arrives at the town of Never;' so, we suppose, the more enlightened of the Spaniards thought they would pull short up on the road, and try to find, before it grew too dark, a Christian resting-place."

—*Church News*: "Let us now review our position. 1. Kneel we must not, nor use prostrations—genuflexions are not forbidden. 2. Lighted candles may not be placed upon the communion-table, but *there is no order against lighted candles anywhere else.* 3. Incense cannot be used ceremonially, but may of course be used to fumigate the church or in processions, &c. 4. The mixed cup is, if we are not mistaken, declared to be the law. The Puritans have tried to ban and curse us, and have altogether blessed us. *Deo Gratias!* We regret to hear that some priests, acting with needless haste and *ex propria motu*, have given up lights already; but we rejoice to hear that in two cases at least the Eucharistic vestmente have been adopted. Our advice is, 'Go forward!' Let candles hitherto unlighted be lighted; let genuflexions now be the unvarying rule; let the choir-surplice at once give place to the alb and chasuble, and let the biretta and cope appear where they have hitherto been wanting. Let the mixed Cup be resumed, and wafer bread be henceforth the use in all well-regulated churches. So the law of the land will be carried out; so the law of the Church will be obeyed. Private promises and arrangements are now at an end. There must be no more trying to please the private whims and fancies of bishops."

—*Congregationalist*: "A great many definitions might be given of 'believe.' But the gist of it all is this: *acting upon truth.* Nothing is really truth to a man, and so nothing is really believed by him, which, in its due proportion, he does not include among his data of daily life. Belief is to be distinguished on the one hand, from skepticism, and on the other from mere intellection. He who believes in God is no further from the atheist, on the one side, than he is on the other from the man who says he believes in God, and thinks he does, and who does believe in Him as a matter of speculative philosophy, but who does not habitually think of Him and consult His pleasure, and bring Him and His will, as the preponderant consideration, into all his daily meditations and decisions.

"It is one of the most serious practical obstacles to the progress of the Gospel, whether in men's lives or in the world at large, that so many confound belief with believing, and are satisfied with a simple affirmative comprehension of truth, which leaves it as unpractical and uninfluential for their daily benefit, as if it were falsehood, instead. God, heaven, hell, Christ, our sinful nature, and our grievous need—how many people think they believe all of these, and their outgrowing and related doctrines;—think so with a sincerity which would be shocked at any denial by another of either item of their creed; who yet never bring even one of these intellectually accepted verities down out of the head into the heart, and so into the life!

"Only believe! That is, only perceive truth and act upon it as it ought to be acted upon, and man can do anything which God wants him to do, or which he does well himself to want to do. 'With God all things are possible;' and, so, 'all things are possible to him that believeth.' The same Jesus said the latter, who said the former. And both are true. Each in its way. The latter because of the former; and because of the irresistible strength from God which flows into the faith-full man, and makes him irresistible."

## PASSENGERS ARRIVED.

Per *Seliaste*, March 1st:

*From Marseilles.*—Mr. and Miss Probyn, Mrs. Willock, Mr. and Mrs. Mason and infant, Lieut. Joyce, Miss E. Alexander, Col. Vialls, Messrs. Green, Wood, Maclean, De Veechy, Watson, Starling, Goodridge, Clarke, and Blanchard.

*From Southampton.*—Capt. and Mrs. Finch, Capt. and Mrs. Barnes, Mrs. Buyers, Mrs. Pope and infant, Messrs. G. Hart, P. T. Large, T. L. Tanner, B. Nicholson, C. Fraser, R. C. Cumberland, and W. J. Taylor.

*From Suez.*—Major and Mrs. Cornewall and Mr. Mann.

## PASSENGERS SAILED.

Per *Travancore*, 27th:

*For Marseilles.*—Lieutenant Colonel and Mrs. W. R. H. Alexander and two children, Lieutenant Colonel and Mrs. Buchanan and three children, Lieutenant and Mrs. E. G. Clanton and two children, Captain M. Chowne, Mr. Peter Anderson, Mr. G. Schmer, Mr. Gustav Diefenbach, Mr. W. F. Traviell, Lieutenant Colonel M. B. Forde, Colonel B. Boyd, Dr. Arnott, Mr. Alexander Colville, Shaik Ahmed, Mr. F. W. Dickenson, Major Morris.

*For Southampton.*—Mrs. Cherry and two children, Dr. and Mrs. J. G. Pilcher and three children, Mrs. Lucius and infant, Mr. Clark, Mr. Bestes and two children, Colonel and Miss G. A. Black, Captain C. L. Raikes.

*For Suez.*—Mr. and Mrs. Charles Robertson, Mr. Graf, Mr. C. M. Macdonald, Mr. and Mrs. Gaussen and infant, Mr. E. B. Carroll, Captain and Mrs. Bowie, Captain Mackenzie, M. Ferdinand Eisenlohr.

## DOMESTIC OCCURRENCES.

### MARRIAGE.

ASTLEY—STOCK—Feb. 25th, at St. Thomas's Cathedral, by the Right Rev. the Lord Bishop of Bombay, assisted by the Rev. F. J. Spring, Henry Edward Astley, Esq., to Edith, youngest daughter of Brigadier General Stock, Commanding Bombay Garrison.

### DEATHS.

CANDY—January 31st, at Bath, the Rev. George Candy, Vicar of South Newington, Oxfordshire, and formerly Minister of Trinity Chapel, Bombay.

EDGINTON—March 1st, at "The Holm," Mazagon, William Harry, the infant son of Alfred and Ellen Edgington.

ROBERTS—March 1st, at Parell, Robert Roberts, Esq., aged 34 years, deeply and sincerely regretted.

SCHWARTZ—At the Church Mission House, Girgaum, the infant son of the Rev. C. F. Schwartz, C. M. S., aged one year.

TOWEKS—February 26th, at 10 De Lisle Road, Byculla, Henry Thackrah Towers, aged 48 years.

RENNICK—February 28th, at Kamptee, Grace Eliza, the wife of Deputy Inspector General R. H. Rennick, I. M. D., Nagpore Force.

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